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Catalogue
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Arabic and Persian Manuscripts
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VOLUME XII
(ARABIC MSS.)

BIOGRAPHY

Prepared by
MAULAVI MUINUDDIN NADWI

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P R E F A C E .



THE present is the twelfth volume to be published of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore. It contains notices of 174 Arabic MSS ; the first one hundred and sixty-six belonging to the important section, Biography. This section comprises a considerable number of very rare and some unique works, including several early and exceedingly valuable *Tabaqât* and *Tadkirah* of traditionists, jurists, saints, poets and other scholars. The remaining eight MSS. are arranged under the headings Cosmography, Geography, and Topography.

The compiler of this volume, Maulavi Muinuddin Nadwi, was engaged in the compilation of a work of a similar nature for the Asiatic Society of Bengal, Calcutta, until two years ago, when his services were secured as an additional cataloguer of our MSS.

As one possessing a sound knowledge of the Arabic language, a scholarly instinct, and exceptional keenness for research, he had no difficulty in bringing to his new task the same standard of scholarship shown in the already published volumes of his two colleagues.

Several of the MSS. described in this volume are defective and incomplete, some being without titles and authors' names ; others containing wrong and misleading endorsements. The cataloguer has spared no pains to ascertain the true facts, and to collect all the information possible to obtain from the original sources available to him. He has been successful in identifying works and their authors, the periods in which they flourished and the circumstances in which they wrote their works. He has enriched the notices of many MSS. by adding useful and interesting information of great biographical and bibliographical value, and he has shown exceptional intelligence in the decipherment of the many ugly and carelessly written notes with which the MSS. abound ; in ascertaining the scholars who studied from our copies, and the Kings, Amirs and other eminent persons to whom they once belonged.

Special attention may be drawn to the following rare and old manuscripts described in the volume :—

- No. 646. An old and fair copy of Kitâb al-Ansâb of As-Sam'âni, which once belonged to the Imperial Library of Akbarâbâd.
- No. 647. An elegant copy of Lubb al-Lubâb Fî Tahrîr al-Ansâb, dated A.H. 959=A.D. 1552, bearing notes by several eminent scholars.
- No. 648. A very old and valuable copy of Tahdîb al-Asmâ' wa'l-Lugât, dated A.H. 724=A.D. 1323, bearing autograph notes by several eminent scholars.
- Nos 649-50 A valuable and elegant copy of Wafayât al-A'yân by Ibn Khallikân, purchased for the Imperial Library of Delhi in the twenty-first year of the reign of Shâh Jahân.
- No. 652. A rare copy of Nukat al-Himyân of Aṣ-Safadî, a biographical dictionary of prominent blind men.
- Nos. 657-658 A rare copy of Al-Qabas al-Hâwî, dated A.H. 1023=A.D. 1614, transcribed from the author's autograph copy.
- Nos 665-686. Tâj at-Tabaqât, a reliable and comprehensive work, of which the present is believed to be the unique copy.
- No. 700. An old and exceedingly valuable copy of Al-Kâshif of Ad-Dahabî, transcribed in the author's life-time, in A.H. 733=A.D. 1333, by Abû'l-Fath as-Subkî (*d.* A.H. 744=A.D. 1344), a scholar of great eminence and learning.
- No. 702-704. Usd al-Gâbah, a very early and valuable copy, in three separate volumes, the first and the third of which contain autograph notes by two well-known scholars, Tâjaddîn as-Subkî and 'Alî al-Halabî. The volumes are dated A.H. 693=A.D. 1294 and A.H. 694=A.D. 1295, respectively.
- No 722. A copy of the first volume of Al-Isâbah, presented by Sultân Al-Malik al-Ashraf Saifaddîn Abû'n-Naṣr Qâytbâ'î al-Mahmûdî of Egypt to the Madrasah of Bâbassalâm.
- No 724. An old copy of Tabsîr al-Muntabih, transcribed by the author's disciple, Ahmad bin 'Abdarrahmân al-Juhânî (*d.* A.H. 875=A.D. 1470), in A.H. 841=A.D. 1437.
- No. 727. A very rare copy of Al-Mu'jam of Ibn Fahd al-Makkî, transcribed by the author's son, 'Abdal'azîz bin 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makkî (*d.* A.H. 921=A.D. 1515), in A.H. 906=A.D. 1500.
- No. 745. An old copy of Bahjat al-Asrâr, dated A.H. 787=A.D. 1385.

- No. 749. The unique and an old copy of *Ikhtiyâr ar-Rafiq*, dated A.H. 913=A.D. 1507.
- No 750. A very fine copy of the rare *Ad-Durr aş-Samîn Fî Manâqib ash-Shaikh Muhîyaddîn*.
- No. 778. An excellent and old copy of *Tabaqât al-Ḥanâbilah* of Abîya'lâ al- Hanbalî, dated A.H. 637=A.D. 1240, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged.
- No. 785. The unique copy of *As-Suhub al-Wâbilah*, a biographical dictionary of Hanbalî scholars
- No 788. *Buġyat al-Wu'ât*, an old copy, transcribed 13 years after the author's death, dated A.H. 924=A.D. 1518.
- Nos 796-797 *Nasamat as-Sahar*, a rare biographical dictionary of the *Shî'ah* poets.
- Nos. 800-801 An old and exceedingly valuable copy of the four parts of *Târîkh Dîmashq* of Ibn 'Asâkir, transcribed by the great traditionist, Muhammad bin Yûsuf al-Birzâlî (*d* A.H. 636=A.D. 1239). in A.H. 614=A.D. 1217.
- No 804 A copy of *Buġyat al-'Ulamâ' Wa'r-Ruwât* by As-Sakhâwî bearing autograph Marginal notes by the author, dated A.H. 894=A.D. 1489
- No. 805 *Tuhfat az-Zaman* by Al-Ahdal, a rare work containing biographical notices of eminent and learned men of Yemen
- Nos. 807-809 *Al-Mashra' ar-Rawî* of Ash-Shullî, a very rare biographical dictionary of the descendants of 'Alî, especially of those who settled in Ḥaḍramaut.
- No. 811 An autograph copy of *Subhat al-Marjân* by Gulâm 'Alî Âzâd Bilgarâmî, dated A.H. 1180=A.D. 1767.

This volume of the catalogue was revised (in manuscript and in proof) by Mr. E. A. Horne and Dr. Azimuddin Ahmad. I have only to add, if I may, my personal word of appreciation of and encouragement to Maulavi Muinuddin Nadwi in his scholarly labours, hoping that in his and Maulavi Abdul Hamid's good hands the preparation of the volumes needed to complete the catalogue of the Arabic MSS. will progress rapidly

Imperial Library.
Calcutta, 14th February, 1927.

J. A. CHAPMAN.

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For other copies of the work, see Br. Mus., Nos. 345, 1286; Kopr, No. 1010; Bashîr Âgâ, No 445; Ayâ Sûfiyah, Nos 2976, 2980; Bûhâr, No 244; and Râmpûr, p 625 See also Hâj Khal, vol. i, p. 456.

The work has been reproduced in facsimile, from the MS in the Br Mus, by the Trustees of the Gibb Memorial, A D 1912.

Written in fair minute Naskh, within red and blue ruled borders The headings are in red. There are numerous short lacunae throughout our copy. Foll. 25 and 26-37 are misplaced, they should follow foll. 128 and 46, respectively.

Not dated Probably, 14th century

The present copy once belonged to Mawlânâ Ahmad (probably Mullâ Ahmad of Tatta, who was murdered by Mirzâ Fûlâd Birlâs, at Lahore, in A.H. 996 = A.D. 1588 See Beal's Oriental Biographical Dictionary, p. 41). In A.H. 996 = A.D. 1588, the MS. was purchased for the Imperial Library of Akbarâbâd from one Muhammad Muhsin Khân, as stated in the following note on the title-page —

از جمله کتب مولانا احمد تاريخ ۱۶ بهمن سنه ۳۶ مطابق تاريخ ۲۵

ربيع الاول سنه ۹۹۶ ابتياع شد از مرزا محمد محسن خان *

A similar note on the title-page, in a different hand, runs thus —

سمعاني الانساب از جمله کتب حکيم احمد بجهت سرکار خاصه

شريفه ابتياع شد •

Besides these notes, there are several seals and 'Arddidah, mostly belonging to officials of Akbar the Great (A H 963-1014 = A.D. 1556-1605).

No. 647.

foll. 70; lines 23; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

لب اللباب في تحریر الانساب

LUBB AL-LUBÂB FÎ TAHRÎR AL-ANSÂB.

A very short abridgment of Ibn al-Aşîr's *Al-Lubâb*, by Jalâladdin 'Abdarrahmân bin Abî Bakr as-Suyûtî نکر ابی بكر السیوطی (d. A.H. 911 = A.D. 1505). See Lib Cat., vol v, part i, No 193

Beginning:—

الحمد لله المنزه عن الاشباه و الانساب * الخ

According to Hâj. Khal. vol i, p. 456, Abû'l-Ḥasan 'Alî bin Muhammad Ibn al-Asîr (*d* A H 630 = A D 1232) made an abridgment of As-Sam'ânî's Kitâb al-Ansâb (No 646 above), with the title *Al-Lubâb*, completing it in A H. 615 = A D 1218. As-Suyûtî again abridged this *Al-Lubâb*, under the title *Lubb al-Lubâb Fî Tahrîr al-Ansâb*, but making some additions of his own. These are generally distinguished by the words *قلت* at the beginning and *انتهى* at the end.

It is stated in the colophon that the work was completed on the 17th Safar, A H 873 = A D 1468, having occupied only ten consecutive days in composition.

For other copies, see Cairo, vol v, p 120. Paris, No 2,800, Brill, vol ii p. 193; and Râmpûr, p 645. See also Brock., vol i, p 330., and Hâj Khal, vol i, p. 456.

The present work has been edited and published by P. J. Veth, Leyden, A D 1830-2.

Written in distinct fair Naskh, with the headings in red. Notes and emendations in the margins suggest that the copy has been collated throughout.

Dated, A H 959 = A D 1552.

Scribe *عبد الكريم بن ابي بكر بن جامع الحنبلنى الارهرى*

The title-page contains signed notes of the following scholars, to whom the MS has at some time belonged —

1 Qutbaddin bin 'Alâ'addin al-Makkî al-Hanafî (*d* A. H. 990 = A D 1582). For his life and works, see An-Nûr as-Sâfir, fol 194^b.

2 'Abdal Karîm bin Muhibbaddin (*d* A H. 1014 = A D 1605). See *Khulâsat al-Asar*, vol iii, p 8.

3 Abû 'Abdallâh Muḥammad al-Makkî, the Qâḍî of Mecca (*d* A H 1074 = A D 1664). See *Khulâsat al-Aṣar*, vol. iv, p. 257.

4. Muhammad bin 'Abdallâh bin Ḥamid al-Hanbalî (*d*. A H 1295 = A.D. 1878), the author of *As-Suhub al-Wâbilah* (No 785 below).

No. 648.

foll 373, lines 27; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

تهذيب الاسماء واللغات

TAHDÎB AL-ASMÂ' WAL-LUGÂT.

The well-known work of Abû Zakariyâ Yahyâ bin Sharaf an-Nawawî النورى ابو زكريا يحيى بن شرف النووي (*d.* A.H. 676 = A.D. 1278) See Lib. Cat., vol. v, part i, No. 192.

The work is divided into two parts, the first of which contains biographical notices of the persons mentioned in the following works. The second deals with the technical words used in those works —

1 *Mukhtaṣar al-Muzanî*, by Ibrâhîm bin Ismâ'il bin Yahyâ al-Muzanî (*d.* A.H. 264 = A.D. 877)

2 *Al-Muhaddab*, by Abû Ishâq Ibrâhîm bin 'Alî ash-Shîrâzî (*d.* A.H. 476 = A.D. 1083).

3 *At-Tanbih*, by the same

4. *Al-Wasît*, by Imâm Muhammad bin Muhammad al-Gazâlî (*d.* A.H. 505 = A.D. 1111).

5 *Al-Wajîz*, by the same

6 *Ar-Rawḍah*, by An-Nawawî himself

Beginning —

الحمد لله خالق المصنوعات وبارئ البريات الخ *

Both parts are arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first in honour of the Prophet's name

For other copies, see Berlin, No 8505, and Cairo, vol. iv, p 167. See also Brock, vol. i, p. 397, Iktifâ' al-Qunû', p 101; and Hâj Khal., vol ii, p 477

The first part of the work has been edited and published by F. Wustenfeld, Gottingen, A.D. 1842-7.

The present copy was transcribed at Damascus in the Dâr al-Ḥadis at-Tâhirîyah, the first part by Yûsuf bin Khidr bin 'Umar al-Maqdisî, and the second by his brother, Muḥammad bin Khidr. Written in fair Naskh. Dated, A.H. 724 = A.D. 1324.

The title-page and fol. 227^a bear autograph notes by the following scholars, to whom the copy has once belonged:—

1. Abû'l-Ma'âlî Muḥammad bin 'Abdarrahmân al-Khatîb al-Uṣmânî (*d.* A.H. 739 = A.D. 1338). For his life, see Ad-Durar al-Kâminah, vol ii, fol. 159^a.

2. Ibrâhîm bin 'Alî an-Nûrî al-Mi'mârî (*d.* A. H. 749 = A. D. 1348) See *ibid.*, vol. i, fol. 14^a.

3. Mahmûd bin Yûsuf al-Bâ'ûnî (*d.* A. H. 910 = A. D. 1505) See Brock., vol. ii, p. 54.

Two fly-leaves at the end contain miscellaneous notes and extracts from other works

No. 649.

fol. 224, lines 27; size $11 \times 7\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{2}$

وفيات الاعيان و انباء ابناء الزمان

WAFAYÂT AL-A'YÂN WA ANBÂ', ABNÂ' AZ-ZAMÂN.

A valuable copy of the well-known biographical dictionary of Ibn Khallikân, complete in two separate volumes.

The author, Ibn Khallikân, whose full name is Shamsaddin Abû'l-'Abbâs Ahmad bin Muḥammad bin Ibrâhîm bin Abî Bakr al-Barmakî al-Irbilî شمس الدين ابو العباس احمد بن محمد بن ابراهيم بن ابى بكر البرمكى الاربلى, and who was born in Irbil (a town near Mawsil) in A. H. 608 = A. D. 1211, held the post of Qâdî in Egypt, and subsequently the post of Qâdî al-Qudât (Chief Justice) in Syria. In his old age, he devoted himself to teaching in the Madrasahs Al-Amîniyah and An-Najîbiyah at Damascus, where he died in A. H. 681 = A. D. 1282. For notices of his life, see Husn al-Muhâdarah, fol. 280^a; Mir'ât al-Janân, fol. 428^a; Ṭabaqât by Al-Isnawî, fol. 88^b; Ṭabaqât by Ibn al-Mulaqqm, fol. 60^b; Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 126^a; Ṭabaqât by Ibn Qâdî Shuhbah, fol. 97^a; and the introduction of De Slane's translation.

Vol. I.

Beginning —

قال مولانا الامام بعد حمد الله الذى تفرد بالبقاء النعم *

We are told in the preface that the work treats of the biographies of men of all classes, except the companions of the Prophet. The author does not include either the names of the *Tâbi'in* (the followers of the companions of the Prophet), except those worthy of special notice. The work was commenced in Cairo, A. H. 654 = A. D. 1256, and was completed on Monday, the 20th of Jumâdâ II, A. H. 672 = A. D. 1274.

For the author's autograph copy of the two volumes, see Br.

Mus., No 1505, and Br. Mus Suppl., No. 607 For other copies, see India Office, No 703; Paris, No 2050; Cairo, vol. v, p. 174; Goth., No. 5873; Yekî Jâmi', No. 254, Hamîdîyah, No 1000; Waliaddin, No. 2454; Kopr., No. 255; Ayâ Sûfiyah, Nos. 2992-2995, Berlin, Nos. 9853-9863, and Calcutta Madrasah, p. 43.

The work has been edited and published by F Wustenfeld, Göttingen, A D 1835-43, and also by M G. De Slane, Paris, A.D. 1838-42. It has been repeatedly printed in Egypt, A H. 1275, 1299, and 1310. An English translation by M. G. De Slane has been published in four vols., London. 1843-71

For continuations, abridgments, and Persian translation, see Hâj Khal., vol. vi, p. 452; and Brock, vol. i, p. 327

Written in elegant Naskh, within gold, red and blue ruled borders, with two separate illuminated frontispieces at the beginning of each part of this volume. Foll. 98^b-99^a, blank

The MS. has once belonged to Sir Gore Ouseley, who died in A D 1844 See Buckland's Dictionary of Indian Biography, p. 324.

The title-page contains two '*Arddidah*', the earlier of which is dated A.H. 1192 = A.D. 1778 There are also two seals, one of them bearing the name of Mullâ Bâz Khân, the son of Alf Khân, dated A.H. 1162 = A.D. 1749, and another, the name of Muhammad Sibgatal-lâh Khân, dated A.H. 1182 = A.D. 1768

No. 650.

fol. 270, lines and size same as above.

The Same

Vol. II.

The second volume of the same work, beginning with the life of ابو الهدى بن الهدى بن عبد الله بن مكيول .

Written in the same hand as the above.

Not dated. Probably, 16th century

The last folio contains several '*Arddidah*', and also a note, which indicates that the present copy was once purchased for the Imperial Library of Delhi in the 21st year of the reign of Shâhjahân (A.H. 1037-1069 = A.D. 1628-1659). The note is followed by a seal of the said Emperor, dated A.H. 1056 = A.D. 1646

No. 651.

foll 231 ; lines 22 , size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$

مختصر وفيات الاعيان

MUKHTAṢAR WAFAYÂT AL-A'YÂN.

A rare copy of an abridgment of the preceding work, by Muḥammad bin Nâjî محمّد بن ناحی , with the following title —

مختصر كتاب وفيات الاعيان و انباء ائناء الزمان للعاضی العلامة احمد

بن خلکان اختصرة الفقه العالم العابد الورع الزاهد نور الدياجی محمّد بن ناحی رحمه الله *

Hâj Khal vol vi, pp 452-455, enumerates several abridgments of Ibn Khalīkân's Wafayât al-A'yân , but there is no mention of the present work Brock , vol ii, p 239. mentions one Muhammad bin Nâjî. who flourished in the latter part of the 8th century of the Hijrah ; but the present work is not included in the list of his compositions

Beginning —

الحمد لله و سلام علي عباده الدين اصطفي النخ *

In the present abridgment, numerous notices included in the original work are omitted, as are also all quotations from the poetical writings and letters of the subjects of the biographies

The notices are arranged in alphabetical order, beginning with بوس بن محمد بن مدعة and ending with ابراهيم الذعبي ابو عمران

The colophon runs as follows —

قال الفقيه محمّد بن ناحی رحمهم الله تعالى قال المصنف [نم]

الكتاب الذي سميت وفيات الاعيان و انباء الزمان بحمد الله تعالى يوم الاثنين العشرين من جمادى الاخر سنة ٩٧٢ بالقاهرة و كان الفراغ من رقم هذه النسخة المباركة ان شاء الله تعالى غيب اول الظهر يوم الخميس ثامن شهر رجب من سنة ٩٩٩ *

Written in Naskh, mostly without diacritical points. Dated, Thursday, the 8th Rajab, A.H. 999 = A.D 1591.

Short lacunae are found on foll. 45^b, 190^a, and 230^a

The last folio contains a short extract from كتاب السلوك لدول الملوك , the well-known work of Abû'l-'Abbâs 'Ahmad bin 'Alî al-Maqrizî (d. A. H. 845 = A. D. 1442).

No. 652.

fol. 110; lines 21-25, size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5$.

نكت الهميان في نكت العميان

NUKAT AL-HIMYÂN FÎ NUKAT AL-'UMYÂN.

A biographical dictionary of prominent men who were either born blind or lost their eye-sight and became totally blind, from the beginning of Islâm to the time of the author

Author: Ṣalâhaddîn Abû's-Safâ Khalîl bin Aibak as-Safadî صلاح الدين ابو الصفا خليل بن ايبك الصفدي He was born in Safad (a town in the province of Damascus), A.H. 696 = A. D. 1296 According to his own statement, his father did not care to educate him, but at the age of twenty he himself applied his mind to study. He studied under several renowned scholars, such as بونس بن ابراهيم الدبوسي (d. A. H. 729 = A. D. 1329), ابن سيد الناس (d. A. H. 734 = A. D. 1334), ابن سنان (d. A. H. 768 = A. D. 1367), ابو حنان محمد بن يوسف (d. A. H. 745 = A. D. 1344) and يوسف بن عبد الرحمن العمري (d. A. H. 742 = A. D. 1341) Our author soon acquired a considerable knowledge in various branches of learning, and became an authority in Arabic literature. He was a good calligrapher, and copied about five hundred books. He served as a writer in government offices in Egypt and Damascus, and then as Secretary to the Government of Halab. He also held the post of the Head-Treasurer (وكيل بيت المال) of Syria. He died in A. H. 764 = A. D. 1363 For his life, see *Tabaqât al-Kubrâ* by As-Subkî, vol. vii. fol. 136^a; *Tabaqât* by Ibn Qâdî Shuhbah, fol. 153^a; *Dustûr al-'Îlâm*, fol. 80^a; and *Ad-Durar al-Kâminah*, vol. i, fol. 199^a.

Beginning —

الحمد لله الذي لا تدركه الابصار و هو يدرك الابصار الخ *

In his preface, the author tells us that in the course of preparing the present work he consulted the following three works, in which separate chapters are devoted to accounts of blind men —

1. كتاب المعارف, by Ibn Qutaibah (d. A. H. 276 = A. D. 889).

2 نلقبهم أهل الأنار, by Ibn al-Jawzī (*d.* A.H. 597 = A.D. 1200).

3. راس مال النديم, by Abû'l-'Abbâs Ahmad bin 'Alī bin Bânah

The notices are arranged in alphabetical order, beginning with نونس بن مسرة الأعمى and ending with إسحاق الضرير.

For another copy of the work, cf. Berlin, No 9866 See also Brock., vol. ii, p. 32.

Written in fair Naskh. Foll 1-24 and 105-110 were inserted by محمد بن اسمعيل الممني in A.H. 1302 = A.D. 1884. while the rest of the copy seems to be somewhat older. Four fly-leaves at the end contain a list of the contents of the work

No. 653.

fol. 45, lines 27, size 11 × 7, 8 × 5.

[ذكر الأسماء المذكورين في جامع الامهات]

[**DIKR AL-ASMÂ' AL-MADKÛRÎN FÎ JÂMI' AL-UMMAHÂT.**]

Biographical notices of those persons whose names occur in the well-known work on the principles of law, according to the Mâlikî School, by Ibn Hâjib (*d.* A.H. 646 = A.D. 1248), entitled *Jâmi' al-Ummahât*, also designated *Mukhtasar al-Muntahâ*.

The title of the present work cannot be traced, but in the last line the work is described as follows. —

و هذا آخر ما تهيا جمعه من ذكر الأسماء المذكورين في جامع الامهات *

The author's name, Muhammad bin 'Abdassalâm, appears in the following imperfect colophon —

فرغ منه مولفه عبد ربه... محمد بن عدد السلام ... في اليوم المبارك

الحادى عشر من شوال المذارك سنة ... وجعله من العالمين و العاملين *

The author repeatedly refers to another work of his, entitled *عنية الرابع في نصحيح ابن العاجب* (see fol. 23^b and 43^b), which cannot be traced anywhere. The latest authority quoted is 'Abdarrahîm bin al-Husain bin al-'Irâqî, who was born in Egypt, A.H. 725 = A.D. 1325, and died at Cairo in A.H. 806 = A.D. 1404. Al-'Irâqî was a teacher of the author, and was still alive when the present work was under compilation, as appears from the following quotation (fol. 38^b). —

و اما الذمى ورجل من انباط الشام كذا اجاب سوالى شيخنا حافظ الوقت ابو الفضل عبد الرحيم بن الحسين بن العرافي قال رضى الله عنه الاثر المذكور منهطع وضعف وليس فيه انه قتله حرانة و الحديث رواه البيهقى فى سننه الكبرى و فى الخلاصات من طريق السافعى انتهى كلام شيخنا ادام الله النفع به *

For Al-'Irâqî's life and works, see Al-Qabasat-Hâwî, vol. 1, fol. 102^b, Tabaqât by Ibn Qâḍî Shuhbah, fol 187^b, Tâj at-Tabaqât, vol. ix, fol 76^b, and Brock., vol. II, p 65.

Beginning —

الحمد لله حمدا يوافى نعمه ويكافى مريده ... و بعد وهذه اوراى
تضمن ذكر شيعي مما نيسر الاطلاع عليه من مواليد الاسماء الاعلام المذكورين
في مختصر الفروعى للمسيخ الزمام ابى عمرو ابن الحاجب ووفاهم و اعمارهم
و بلادهم و شيوخهم ... من تصانيفهم و مناصبهم التى باشروها نافلا ذلك
من مدارك العاضى عياص و غيرها من التواريخ المشهورة كتاريخ بغداد
و دمشق و كتب الحفاظ الذهبى وغير ذلك النج *

It is much to be regretted that the top corner of the last folio has been torn off, since it would appear to have contained information regarding the author's visit to the tomb of Ibn Hâjib at Alexandria as well as the date of compilation of the present work, etc

The work is arranged under the following main headings —

1. The Prophets; Muhammad, Abraham, and Christ, fol 1^a
2. The four Caliphs, fol. 3^a.
3. The companions of the Prophet, fol. 5^b.
4. The followers of the companions of the Prophet, fol 12^a
5. The contemporaries and pupils of Imâm Mâlik, fol. 20^a
6. The eminent doctors of the Mâlikî school and other learned men, fol. 24^b.
7. A *Fasl* dealing with names of persons and titles of the books, referred to in the Jâmi'al-Ummahât, with regard to the authenticity of which there is some doubt, fol 36^a
8. A biographical account of 'Uṣmân bin 'Umar, called Ibn Hâjib. the author of the Jâmi' al-Ummahât, fol 43^b

In a note at the end, the scribe (موسى بن عثمان بن عبد الرحمن) (الدحميني المالكي) says that the present copy was transcribed from the

author's autograph copy, and collated with the same in A.H. 899 = A.D. 1494. Written in clear Arabian Naskh, with the headings, which are repeated as marginal headings, in red. There are numerous gaps and lacunae throughout.

No. 654.

toll 320, lines 27, size $10\frac{1}{4} \times 7\frac{1}{2}$, $7 \times 4\frac{1}{4}$

الدرر الكامنة في اعيان المائة الثامنة

AD-DURAR AL-KÂMINAH FÎ A'YÂN
AL-MÎ'AT AS-ŞÂMINAH.

A comprehensive biographical dictionary of learned and eminent men, who lived in the 8th century of the Hijrah, complete in two separate volumes.

Author Shihâbaddîn Ahmad bin 'Ali bin Muhammad, known as Ibn Hajar al-'Asqalânî ابن محمد المعروف بابن علي بن محمد المعروف بابن حجر الاسقلاني (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part 1, No. 159.

Vol. I

Beginning —

الحمد لله الذي يحكى ويميت وله اختلاف الليل والنهار ...
... اما بعد وهذا تعليق مفيد جمعت فيه تراجم من كان في المائة الثامنة
من الهجرة النبوية من ابتداء سنة احدى وسبع مائة الي اخر سنة ثمان مائة
من اعيان العلماء والملوك والامراء والكتاب والوزراء والادباء
والسعراء الخ *

The biographical notices are arranged in strict alphabetical order, beginning with ابراهيم بن احمد بن ابراهيم بن عبد الله بن عبد المنعم العلبى عطه بن الحنفى المعروف بابن الرعمانى المكنى بن اسمعيل بن عبد الوهاب بن محمد بن عطه بن المسلم بن رجا اللخمى الاسكندراني. The present volume ends with

We are told at the end of the second volume, that the author completed this work in its original form in A.H. 830 = A.D. 1426; but that he went on adding to it down to A.H. 837 = A.D. 1433. Even then, however, he had not completely carried out his plan, having still unutilised material for supplementary notices.

The sources, on which the work is based, are fully described in Br. Mus. Suppl., No. 613. For other copies, see Paris, No. 2077. Cairo, vol. v, p 53; Waliaddîn, No. 2417, Wien, No 1172; Bûhâr, No. 271; and Râmpûr, p 635. See also Brock, vol ii, p 70; and Hâj. Khal, vol iii, p 217.

No. 655.

fol. 354; lines and size same as above

The Same

Vol. II

The second volume of the same work, beginning with على بن نونس النوزورى and ending with اسد المصرى الحنفى

Both volumes are dated, A.H. 1313 = A.D. 1896, and were transcribed by 'Alî bin Muhammad ar-Rifâ'î in Haidarâbâd, at the instance of the founder of the library.

Written in fair Naskh, with numerous gaps and short lacunae, marked with the words *ينقص فى الأصل*, within double red-ruled borders. The headings are in red.

A list of the contents is prefixed to each volume.

No. 656.

fol. 158, lines 29, size $6\frac{1}{2} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$.

دستور الاعلام بمعرفة الاعلام

DUSTÛR AL-I'LÂM BIMA'RIFAT AL-A'LÂM.

A most concise biographical dictionary of saints, Sûfis, traditionists, jurists, poets, writers, kings, Amîrs and other eminent men, from the first year of the Hijrah down to the beginning of the twelfth century.

The work was originally compiled by Jamâladdîn Muḥammad bin 'Umar bin Muḥammad bin Ahmad at-Tamîmî at-Tûnisî, commonly called Ibn 'Azam محمد بن عمر بن محمد بن احمد التونسي الشهير بابن عزم; but subsequently additions to it were made by the following scholars:—

1 Qutbaddīn Muḥammad bin Aḥmad al-Makkī an-Nahrawālī (*d.* A.H. 990 = A.D. 1582) For his life and works, see Brock., vol. ii, p. 381, and an-Nūr as-Sâfir, fol. 194^b.

2 Zamaddīn bin Muḥammad bin Aḥmad al-Basrawī (*d.* A.H. 1102 = A.D. 1691) For his life and works, see Tāj at-Tabaqât, Mujallad xii, part i, fol. 7^b, Silk ad-Durar, vol. ii, p. 120, and the present work, fol. 19^b.

3 Ibrâhîm bin Muḥammad bin Kamâladdīn Muḥammad bin Hamzah al-Husamî (*d.* A.H. 1120 = A.D. 1708) For his life and works, see Silk ad-Durar, vol. i, p. 22, and Tāj at-Tabaqât, Mujallad xii, part i, fol. 222^b.

4 Ibrâhîm bin Sulamân al-Jinîmî (*d.* A.H. 1108 = A.D. 1696). For his life and works, see Silk ad-Durar, vol. i, p. 6, and Taj at-Tabaqât Mujallad xii, part i, fol. 49^b.

The author of the original work, Ibn 'Azam, was born in Tunis, A.H. 816 = A.D. 1413. He left Tunis for Egypt in A.H. 837 = A.D. 1433, and attended the lectures of 'Umar al-Baslaqûnî (*d.* A.H. 842 = A.D. 1438) and other eminent 'Ulamâ'. In A.H. 840 = A.D. 1436, he made a pilgrimage to Haramain, and for a long time stayed at Medina, where he studied Ḥadîṣ under Sirâjaddīn 'Umar bin Muḥammad al-Kâzarûnî (*d.* A.H. 865 = A.D. 1461, see Al-Qabas al-Hâvî, vol. ii, fol. 167^a). In A.H. 847 = A.D. 1443, he came back to Egypt and studied Ḥadîṣ under the celebrated traditionist, Ibn Hajar al-'Asqalânî (*d.* A.H. 852 = A.D. 1449). He also visited several towns of Syria and Palestine. In A.H. 849 = A.D. 1446 he revisited Mecca and settled there permanently.

Besides the present work and those mentioned in Brock., vol. ii, p. 173, the following compilations of the author are enumerated in the Mu'jam of Ibn Fahd, fol. 248^b.—

- 1 الكنائس الكامنة من وفات اعيان الناس و النامه
- 2 الرواى على الحقيقه بوفات الخلقه
3. تقريب المطالب الساعه بوفات المائه الناسه

The author's main business was copying books and selling them, especially the more popular books of Shaiḫ Muhiyaddīn Ibn al-'Arabî (*d.* A.H. 638 = A.D. 1240). The author died at Mecca, A.H. 891 = A.D. 1486. For full details of his life, see Mu'jam of Ibn Fahd, fol. 248^b.

Beginning :—

الحمد لله الذي تفرد بما ليس لغيره العزة والعنا الخ

The work is arranged in alphabetical order, the notices under each letter being classified according to the following five *Qism*.—

- 1 الأول في من اشتهر باسم كمالك و العنيد و العجاج
- 2 الثاني فمن اشتهر بكنية كاني الاسود واني داود واني نعم
- 3 الثالث فمن اشتهر بسبب او سبب او لقب كالبحريري و الحريري و
فطرب و كراع النمل *
- 4 الرابع فمن اشتهر بانين كائن العربي و ابن الاكفاني
5. الخامس فمن اشتهر بصاحب كصاحب الكتاب العلاني و البلدان
العلانيه *

For another copy of the work, cf. Berlin, No. 9876 See also Hâj. Khal, vol. iii, p. 225, and Brock, vol. ii, p. 173

Written in fair Naskh, with the headings in red Dated, A H 1123 = A D. 1711 Slightly damp-stained

Scribe محمد بن عبد اللطيف الحنبلي

There are two notes on the title-page, the first of which contains a very short biographical sketch of our author, extracted from Sakhâwî's *Ad-Daw' al-Lâmî*, and the second, a biographical notice of Hamzah bin Ahmad al-Husainî (*d.* A H. 874 = A D. 1469).

The MS. was presented to the library by Dr. 'Azimaddin Ahmad of Patna city (in the name of his brother, the late Hakim Fahimaddin Ahmad)

No. 657.

fol. 160, lines 25, size $7 \times 5\frac{1}{4}$, $5 \times 2\frac{1}{8}$

القبس الحاوي لغرضوة السخاوي

AL-QABAS AL-ḤÂWÎ LIGURARI DAW' AS-SAKHÂWÎ.

An abridgment of As-Sakhâwî's *Ad-Daw' al-Lâmî Fî A'yân al-Qarn at-Tâsi*, a work containing biographical notices of eminent scholars, who flourished in the 9th century of the Hijrah; complete in two separate volumes.

Author of the abridgment: Zainaddin Abû Ḥafṣ 'Umar bin Ahmad bin 'Alî bin Maḥmûd ash-Shammâ' al-Aṣarî ash-Shâfi'î al-Halabî ربن الدين ابو حفص عمر بن احمد بن على بن محمود الشامغ الانري

الشامعى الحلى. He was born in A.H. 880 = A.D. 1475, and died in A.H. 936 = A.D. 1529 See *Īstūr al-ʿIlām* fol. 73^a; *Ḥāj Khal*, vol. iv, p. 122; and Brock., vol. ii, p. 304.

Vol I

Beginning —

* الحمد لله الذى وفق اموا ما من عبادة الى افتعا، اتر افضل عباده النعم *

In his preface, the author, after dwelling on the importance of biographical works, tells us that, in A.H. 927 = A.D. 1521, he received a copy of *Ad-Daw' al-Lâmi'* from Jārallah al-Makkī (*d.* A.H. 954 = A.D. 1547). Some years previously, viz., in A.H. 916 = A.D. 1510, he tells us that he had requested Jārallah's father, 'Izzaddīn Abdal 'Aziz (*d.* A.H. 921 = A.D. 1515), to show him the afore-said book, but 'Izzaddīn refused to do so, on the ground that some of the notices in the book contained disparaging remarks, which ought not to be made public. This statement of 'Izzaddīn drew our author's attention to the contents of the work, which he perused carefully, and found to consist of the following four classes of entries:—

I Lives of those scholars, who are praised for their vast learning and excellent character

II. Lives of those scholars, whose learning is said to be limited

III Shorter notices of scholars, who are referred to disparagingly

IV Shorter notices of persons of quite ordinary merits, not worthy of the attention of the biographer

He then goes on to say that, in the present abridgment, he has omitted the unpleasant remarks found in the original, and has added useful information from other sources, such as the work of biography of Jalāladdīn as-Suyūṭī (probably, the *Bugyat al-Wu'āt*), 'Izzaddīn Ibn Fahd al-Makkī's *al-Mu'jam*, and Jārallah bin 'Izzaddīn's *al-Mu'jam*. The symbols used to distinguish these additions are defined thus:—

واعلم ابى ادا نقلت كلام صاحب الاصل على الترجمة برمته قلت
انهي بحروفه و الا قلت انتهى ملخصا ثم ان كان المترجم من مسانضى
الدين اخذت عنهم ذكرت ما وقع لي معه و ربما زدت في الترجمة من كلام
شيخنا العلامة جلال الدين السيوطي او من معجم شيخى الحافظ عزالدين
بن مهد المكي و كذا من معجم ولده صاحبنا المحدث فخرالدين جبار الله
حيث افول قال شيخنا فالمراد الاول اوفال شيخى والثاني المقول او قال
الثالث جعله من الاختيار وربما صرحت باسمائهم و الاول لمراعاة الاختصار *

The author of the abridgment states further that he has also supplied the dates of the death of those persons, who died after the compilation of the original work

The work is arranged in alphabetical order, beginning with ابراهيم The present volume ends with the account of عمر بن خليل ابن العرس الكردي

The present MS. was transcribed from the author's autograph copy, as stated in the following note at the end —

هذا اخر ما وجدته بخط مؤلفه وكتبه بيده عبدالرزاق بن محمود الحريري الحلبي الساعبي العادري و كان الفراغ ليله الجمعة بعد العشاء الاخرة اول الدصف الثاني من جمادى الاولى سنة اربع عشرة و الف هجرية *

Biographical notices of the following three scholars (who do not find a place in the work) are added from other sources, in a different hand, in the margins of foll 51^b, 58^b, and 155^b respectively —

1. Shihâbaddîn Ahmad bin Muhammad bin 'Uṣmân al-Khalilî al-Qudsî (*d* A.H. 805 = A.D. 1402), extracted from *Al-Uns al-Jalîl*.

2. Shihâbaddîn Ahmad ar-Ramlî (*d* A.H. 957 = A.D. 1550), extracted from the *Nuskhat al-Wujûd*

3. Şâ'inaddîn 'Alî al-Isfahânî (*d* A.H. 835 = A.D. 1432) No reference is given for this notice.

No. 658.

foll. 130, lines and size same as above

The Same.

Vol. II.

The second volume of the preceding work, beginning with عمر بن رسلان البلقنى

A note by the scribe in the margin of the last folio runs thus —

اقول و بالله التوفيق هذا اخر ما وجدته بكتابة و من المسودة بخط المؤلف رحمه الله فكتبتها و ارجو الله سبحانه ان يمن علينا باتمامه كما من بابتدائه لان المؤلف رحمه الله تعالى لم يكمل المبيضة لكن المسودة تامة بخطه *

The present copy is defective after fol. 121^a, and the notices (arranged alphabetically under proper names) are wanting after the account of Mûsâ bin Ahmad as-Subkî, as are also parts of that portion of the work dealing with the Kunyahs. Four folios, 122^a to 125^b, apparently meant for the insertion of notices, are left blank.

Both volumes are written in fair Naskh, with lacunae and gaps in many places. The headings, which are also repeated in the margins, are in red. Dated, A H 1023 = A D 1614.

Scribe عبد الرزاق بن احمد العزري العلوي.

Short notices, from other sources, of the following eminent learned men are written in a different hand in the margins of foll 22^b, 55^a, 87^b, 119^a, 119^b, 122^a and 125^b, respectively —

1. Shamsaddîn Muhammad bin Ibrâhim ash-Shirwânî (*d* A H 873 = A.D. 1468), from the Târikh Ibn 'Iyâs.
2. Muhammad bin Hasan bin 'Alî al-Baijârî (*d* A H. 822 = A.D. 1419). No reference is given for this notice.
3. As-Sayyid ash-Sharîf al-Jujânî (*d*. A.H. 838 = A.D. 1435), from the Matla'as-Sa'dam.
4. Muhammad Fasihaddîn (*d* A.H. 837 = A.D. 1434), from the Matla'as-Sa'dam.
5. Muhammad Fasihaddîn an-Nizâmî (*d* A H 919 = A.D. 1513), from the Habib as-Siyar.
6. Sa daddîn Mas'ûd at-Taftâzânî (*d*. A H 916 = A.D. 1510), from the Habib as-Siyar.
7. Abû Bakr bin 'Abdallâh al-'Aidarûs (*d* A H 914 = A.D. 1508), from the Târikh al-Yaman.

No. 659.

fol 245; lines 23; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$

النور السافر في اخبار القرن العاشر

AN-NÛR AS-SÂFIR FÎ AKHBAR AL-QARN AL-ÂSHIR.

A work containing biographical notices of eminent scholars and Sûfis of the 10th century of the Hijrah, arranged chronologically.

Author: Mubiyaddîn Abû Bakr 'Abdalqâdir bin Shaikh bin 'Abdallâh bin Shaikh bin 'Abdallâh bin al-'Aidarûs al-'Alawî معي الدين ابو بكر عبد القادر بن شيوخ بن عبد الله بن شيخ بن عبد الله بن العندروس العلوي. The author, who belonged to the well-known Al-'Aidarûs

family of Yaman, was born at Ahmadâbâd (Gujarât) on Thursday, the 20th Rabî' I, A. H. 978 = A. D. 1570. He gives us his autobiography in the present work (fol. 170^a–175^a); and in the list of his works contained therein we may note the following, besides those mentioned in Brock., vol. ii, p. 419.—

1. العدائى الخصرة فى 2. العدو حات القدوسه فى العروه العدروسه
الا نموذج اللطف فى اهل بدر 3. سره النبى عليه السلام واصحابه العشرة
منح البارى بحكم الحكارى 5. الحواشى الرشفه على العروه الوندقه 4. الشرف
عقد الآل بمصائل 7. الحوشر الملاى فى كلام الشيخ عبد الله فى العزالى 6.
بعنه المستند بشرح نعله المريد 9. حدمه السادة بنى علوى 8. الآل
الروى الارض والعدس 11. شرح على فصدقه النسخ ابى العدروس 10.
فرة العدى 13. احاف احوان الصفاء بشرح نعله العرفاء 12. المستفيض
فى منافع الولى عمر بن محمد حسن.

He died at Ahmadâbâd in A. H. 1038 = A. D. 1628. See 'Iqd al-Jawâhir, fol 124^a; Khulâsat al-Asar, vol ii, p. 440; Tâj at-Tabaqât, vol. xi, fol 71^a, Al-Mashra' ar-Rawî, vol. ii, part 1, fol. 283^b.

Beginning —

الحمد لله رب العالمين وبعد فهذا النموذج لطيف و عدوان شريف
ذكرت فيه ومات من طفرت بتاريخ وفاته ممن مات فى هذا القرن الدي
اوله احدي و دسعمائة ختم بالحسنى من ساير العلماء والصلحاء الح *

The work was completed at Ahmadâbâd on the 12th Rabî' II, A. H. 1012 = A. D. 1603, as stated in the following colophon —

وفع الفراغ من باليف هذا التاريخ اللطيف فى يوم الجمعة ثابى
عشر شهر ربيع الثانى سنة اثنى عشر بعد الالف *

For other copies see Br. Mus., No. 937; Bûhâr, No. 273; and Râmpûr, p. 650 See also Brock, vol. ii, p. 418; and Hâj. Khal., vol. vi, p. 392.

Written in fair Naskh, within red and blue ruled borders Dated, A. H. 1113 = A. D. 1702.

Scribe: محمد بن على الهندوان ناعلى.

The title-page contains a short biographical notice of the author, extracted from 'Iqd al-Jawâhir wa'd-Durar of Ash-Shillî.

The title-page also contains a seal and signature of one Muhammad bin 'Abdallâh al-Lahidî al-Ahmadî al-Ansârî ash-Shâfi'î, dated A. H. 1122 = A. D. 1710. There is also a note by 'Abdallâh bin Sayyid

‘Aidarûs bin ‘Alî bin Abî Bakr al-‘Alawî al-Husamî, who tells us that he purchased the present MS. at Shâhjahânâbâd (Delhi) on the 20th Rabî‘ I, A.H. 1150 = A.D. 1737.

No. 660.

fol. 267, lines 21; size $9\frac{1}{2} \times 6\frac{1}{4}$, $7\frac{1}{2} \times 4\frac{1}{2}$.

عقد الجواهر والدرر في اخبار القرن الحادي عشر

‘IQD AL-JAWÂHIR WA’D-DURAR FÎ
AKHBÂR AL-QARN AL-HÂDÎ
‘ASHAR.

A work containing biographical notices of eminent scholars of the 11th century of the Hijrah, from A H 1001 to A H 1093, arranged chronologically

Author · Jamâladdîn Abû Alawî Muhammad bin Abî Bakr bin Ahmad ash-Shullî-al-Hadramî ابو علوى محمد بن ابى بكر بن احمد السلي العصري He was born at Tarîm (a town in the province of Hadramaut), in the middle of Shâ‘bân, A.H. 1030 = A.D. 1621. He studied under his father and several other distinguished scholars. After finishing his education, he visited India, and then made a pilgrimage to Haramain. In A H 1072 = A.D. 1661 he accepted the post of professor in the Madrasah attached to the holy mosque of Mecca, but he served only a few years, and then resigned on account of ill-health

Besides the present work, and that mentioned in Brock., vol. II, p. 383, the following works of the author are enumerated in the Khulâsat al-Aṣar (vol. III, p. 336):—

1. رسالة في المقنطر
 2. رسالة في علم المقنات
 3. رسالة في علم المحب
 4. رسالة في معرفة انفاق المطاع واحداها
 5. رسالة في معرفة ظل الزوال
 6. المنحة المكند
 7. شرح جمع الجوامع للسوطى
 8. رسالة في الاصول
- * شرح مختصر الرشد

He died at Mecca, in A.H. 1093 = A.D. 1682. See Khulâsat al-Asar, vol. III, p. 336; and Tâj at-Ṭabaqât, vol. XI, fol. 249^b

Beginning:—

الحمد لله الذى انسأ الموجودات بعدته الخ *

For other copies see Br. Mus., No. 938; and Râmpûr, p. 641
See also Brock., vol. II, p. 383.

Written in ordinary Naskh, with many lacunæ and blank spaces
Dated, A.H. 1313 = A.D. 1895.

Scribe . عبد الله بن صالح بن عود .

No. 661.

fol. 279, lines 23 ; size $13\frac{1}{4} \times 9\frac{1}{2}$, $6\frac{1}{4} \times 5\frac{1}{2}$.

خلاصة الأثر في أعيان القرن الحادي عشر

**KHULÂSAT AL-ASAR FÎ A'YÂN AL-
QARN AL-ḤÂDÎ 'ASHAR.**

A well-known biographical dictionary of learned and holy men, who lived in the 11th century of the Hijrah; complete in four volumes.

Author . Muhammad Amin bin Fadlallâh al-Muhibbî محمد امين بن فضل الله المحبى . He was born in Damascus, A.H. 1061 = A.D. 1651. He studied under his father and several other eminent scholars. After finishing his education, he made a pilgrimage to Haramain, and also visited several places in Asia Minor and Egypt. Subsequently, he came back to Damascus, where he served as a professor in the Madrasah Al-Amîniyah. Our author wrote several books, which won general appreciation. Besides the present work, and those mentioned in Brock, vol. II, p. 293, the following compositions of the author are enumerated in the Silkad-Durar, vol. IV, p. 86.—

3 , كتاب اعيان 2 , فصد السبل وما فى لعه العرب من الدخيل .
الناموس على القاموس .

Our author died in Damascus, A.H. 1111 = A.D. 1699. See Silkad-Durar, vol. IV, p. 86 ; and Tâj at-Tabaqât, vol. XII, part I, fol. 66b.

Vol I.

Beginning :—

يا من احصى بلطفه الخلاق عددا اليه *

The present volume ends with the account of ابن بكر بن الحسن بن عبد الله بن عبد الرحمن السقاف .

Copies : Berlin, No. 9893 ; Ref, No. 369 ; Paris, No. 2083 ; Wien, No. 1192 ; Br. Mus., Nos. 1304/5 and 1648. See also Brock., vol. II, p. 293.

The work was edited and published by Muṣṭafâ al-Wahbî in Egypt, A.H. 1284.

No. 662.

fol. 276 ; lines and size same as above

The Same.

Vol. II.

The second volume of the same work, beginning with *حسن بن ميمى* and ending with *الملا عدد الكرم*

No. 663.

fol. 278 ; lines and size same as above.

The Same.

Vol. III

The third volume of the same work, beginning with *عدد الكرم بن* and ending with *محمد بن عدد الروحم بن محمد فاضى العسكر سنان*.

No. 664.

fol. 301 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with *محمد بن* and ending with *يوسف الرخى القدسى عدد العزىز النهائى*.

Written in ordinary Naskh. It is to be observed that the editor's note at the end of the printed edition (A H 1284 = A D 1867) is copied verbatim at the end of the present volume, indicating that all these volumes were copied from the printed edition. All are in the same hand.

No. 665.

foll. 320 , lines 26-30 , size $14\frac{1}{2} \times 9\frac{1}{2}$; $13 \times 8\frac{1}{2}$

تاج الطبقات

TÂJ AT-TABAQÂT.

A reliable and comprehensive work, of which the present is believed to be a unique copy, comprising biographical notices of the Prophet Muhammad, companions of the Prophet, saints, Sûfis and eminent scholars, from the beginning of the Hijrah era up to the end of the 12th century, arranged chronologically.

Author: Muhammad Amîn bin Muhammad as-Sâlih an-Naqshî-bandî al-Kurdî al-Ayyûbî محمد أمين بن محمد الصالح النقشبندى الكردي الأيوبي. Our author traces his genealogy from Sultân Salâhaddîn Yûsuf al-Ayyûbî, the celebrated Saladin (A H 564-589 = A D 1169-1193). He also mentions that Hasan bin Mûsâ al-Kurdî al-Bânî, of whom he gives a biographical notice (*Mujallad* xii, part ii, fol 385), was one of his ancestors. This Hasan bin Mûsâ, who was the author of several works, died in A H 1148 = A D. 1735. See Brock , vol. ii, p 345

Details of the author's life and the exact date of his death are wanting ; but, from the colophon of the last *Mujallad* (No 686 below), it appears that he lived up to the end of the 13th century of the Hijrah, as he finished the compilation of the said *Mujallad* in A H 1299 = A.D. 1882, and was still thinking of compiling another *Mujallad*, comprising biographies of the 13th century A H.

The full title of the work, as given in the preface, is as follows — تاج طبقات الاولاد العارفين والعلماء العاملين.

Vol. 1, part 1.

Beginning.—

الحمد لله المنفرد باسمه الاسمي المختص بالملك الاعز الاحمدي

النخ *

In his preface the author tells us that he had been very fond of literary pursuits from his early youth, and previous to the present compilation had written the following works:—

1. A treatise on the science of agriculture, entitled ترغيب الطالبين في حساب اهل البادية والزراعتين.

2. An astrological work, entitled *فوة الحنان فى اخراج صمبر الانسان*.
3. An Arabic translation of a Turkish work, entitled *ايضاح الخدلات فى ترجمه الخدالات*.
4. An Arabic translation of another Turkish work, entitled *ترجمه سناحت نامه ابرار بلده*, being an account of 'Abdarrahmân Âfindî's journey to Brazil (South America).
5. A daily note-book, or *روز نامه*.

He tells us further that he was actually engaged in the compilation of a detailed work on Sufism, and had already completed more than four volumes, when he was one day inspired in a dream to compile the present work. At first he hesitated to take up such a difficult task, owing to the want of materials; but fortunately, when he was staying at Mecca, he found there many useful books suitable for his purpose. He enumerates the following works as his authorities —

- 1 *Al-Istî'âb*, by Ibn 'Abdalbarr (No. 692 below).
- 2 *Al-Isâbah*, by Ibn Hajar al-'Asqalânî (717 below)
3. *Usd al-Gabah*, by 'Izzaddîn Ibn al-Ashîr (No 702, below)
- 4 *Tabaqât al-Kubrâ* by As-Suyûtî (*d.* A. H. 911 = A. D. 1505).
- 5 *Silk ad-Durar*, by Muhammad K̲halîl al-Murâdî (*d.* A. H. 1206 = A. D. 1791)
- 6 *K̲hulâsat al-Asar*, by Al-Muhîbbî (No 661 above)
- 7 *An-Nûr as-Sîfîr*, by 'Abdal Qâdir al-'Alawî (No 659 above)
8. *Ad-Daw' al-Lâmi'*, by As-Sakhâwî (*d.* A. H. 902 = A. D. 1497).
- 9 *Ad-Durar al-Kâminah*, by Ibn Hajar al-'Asqalânî (No 654 above).
- 10 *Lawâiqh al-Anwâr*, by Ash-Shahrânî (No 753 below)
- 11 *Al-Jawâhir al-Mudîyah*, by Muhiyaddîn al-Qurashî (No 758 below)
- 12 *Tabaqât an-Nahwîyîn*, by As-Suyûtî (No. 788 below)
- 13 *Nafahât al-Uns*, by 'Abdarrahmân Jâmî (*d.* A. H. 898 = A. D. 1492).
- 14 *Ar-Risâlat al-Qushairîyah*, by Abû'l-Qâsim al-Qushairî (*d.* A. H. 465 = A. D. 1074)
15. *Sharh ar-Risâlat al-Qushairîyah*, by Zakariyâ al-Ansârî (*d.* A. H. 926 = A. D. 1520)
- 16 *Ash-Shaqâ'iq an-Nu'mâniyah*, by Tâshkûprîzâdah (*d.* A. H. 968 = A. D. 1560)
17. *Dawl ash-Shaqâiq an-Nu'mâniyah*, by 'Âshiq Bâbâ (*d.* A. H. 979 = A. D. 1571)
18. *Nafh at-Tîb*, by Al-Maqqarî (*d.* A. H. 1041 = A. D. 1632).
19. *Tabaqât al-Hanâbilah*, by Ibn Rajab (No. 779 below)

20. *As Sukub al-Wābīlah*, by An-Najdī (No. 785 below).
21. *Tabaqāt ash-Shāfi'iyah*.
22. *Tabaqāt al-Huffāz*, by Aḏ-Dahabī (No 707 below).
23. *At-Tārikh al-Kāmil*, by Ibn al-Asir (*d.* A H 630 = A D 1232).
24. *Wafayāt-al-A'yān*, by Ibn Khallikān (No 649 above)
25. *Subhat al-Marjan*, by Āzād Bilgīrāmī (No 810 below)
26. *Akhhbār ad-Duwal* by Ahmad al-Qarāmānī (*d.* A H 1019 = A.D. 1611)
27. *Tārikh Hamāt* (see Hāj Khal., vol II, p. 127)
28. *Al-'ub al-Āsār*, by Al-Jabartī (*d.* A H 1240 = A D 1825).
29. *Kitāb al-Khatat wal-Āsār*, by Al-Maqrizī (*d.* A H. 845 = A D 1442)
30. *Sharh al-Mawāhib al-Ladunīyah*, by Az-Zarqānī (*d.* A H. 1122 = A D 1710)
31. *Kitāb as-Silah*, by Ibn Baḥkuwāl al-Qurtubī (*d.* A H 578 = A D. 1183)
32. *Takmilat as-Ṣilah*, by Ibn al-'Abbār al-Qudā'ī (*d.* A H. 658 = A.D. 1260)
33. *Al-Ihâtah fî Târikh Ġarnâṭah*, by Ibn al-Khatib al-Qurtubî (*d.* A H 776 = A D. 1374)
34. *Mal' al-Aibah*, by Ibn Rushad al-Fihri (*d.* A H 721 = A.D 1321).
35. *Tabaqāt al-Qurrā'*, by Aḏ-Dahabī (No 757 below)
36. *Inbā' al-Ġumr bi 'Abna' al- Umr*, by Ibn Hajar al-'Asqalānī (*d.* A.H. 852 = A.D. 1449).
37. *Al-Kawākib ad-Duriyah*, by 'Abdarra'ūf al-Munāwī (*d.* A H. 1031 = A D 1622)

The entire work is divided into twelve *Mujallad*, each treating of a century, and most of these are subdivided into several parts. The present part of the first *Mujallad* embraces the period from the first to the fourteenth and the earlier months of the fifteenth year of the Hijrah.

Beginning with the account of اصام النيسين وسند المرسلين .. محمد and ending with that of اصام الانمه و اشرف هذه بن عبد الله بن عبد المطلب الائمة سيدنا بوبل بن العازرت.

The colophon at the end of the last *Mujallad* suggests that all the volumes are in the author's own handwriting.

A table of contents, drawn up by one Muhammad bin 'Abdallāh al-Mansūri, is prefixed to each part.

No. 666.

fol 340; lines and size same as above

The Same.

Vol I, part 2

The second part of the first *Mujallad*, embracing the period extending from the later months of the 15th up to the end of the 44th year of the Hijrah.

Beginning with the account of *عبد الله العرشى* and ending with that of *عبد بن ابي سفيان*

No. 667.

fol 340, lines and size same as above

The Same.

Vol I, part 3.

The third part of the first *Mujallad*, embracing the period extending from A.H. 45 to the earlier months of A.H. 67.

Beginning with the account of *مسلم بن مخلد* and ending with that of *احنف بن فليس*.

No. 668.

fol 307; lines and size same as above

The Same.

Vol I, part 4

The fourth part of the first *Mujallad*, embracing the period extending from the later months of A.H. 67 up to the end of A.H. 100

Beginning with the account of *عدي بن حاتم الطائي* and ending with that of *عبد الرحمن بن مؤمل*.

No. 669.

fol. 356; lines and size same as above

The Same

Vol. II, part 1

The first part of the second *Mujallad*, embracing the period extending from A. H. 101 up to the end of A. H. 150.

Beginning with the account of *الخلقة سيدنا عمر بن عبد العزيز* and ending with that of *الامام الاعظم النعمان بن ثابت بن النعمان ابو حنيفة*.

No. 670.

fol. 220, lines and size same as above.

The Same

Vol. II, part 2

The second part of the second *Mujallad*, embracing the period extending from A. H. 151 up to the earlier months of A. H. 178.

Beginning with the account of *الشيخ محمد بن اسحاق* and ending with that of *الشيخ ابو علي بن عبد الله الكوفي*.

No. 671.

fol. 257; lines and size same as above.

The Same.

Vol. II, part 3.

The third part of the second *Mujallad*, embracing the period extending from the later months of A. H. 178 up to the end of A. H. 200.

Beginning with the account of *الشيخ ابو سليمان البصري* and ending with that of *ابو سلمة سيار بن حاتم البصري*

No. 672.

fol. 350 ; lines and size same as above

The Same.

Vol. III, part 1

The first part of the third *Mujallad*, embracing the period extending from A.H. 201 up to the earlier months of A.H. 245

Beginning with the account of الشيخ حسب بن الوليد بن حسب and ending with that of الشيخ ابو الفضل ثوبان بن ابراهيم.

No. 673.

fol. 349, lines and size same as above

The Same.

Vol. III, part 2.

The second part of the third *Mujallad*, embracing the period extending from the later months of A.H. 245 up to the end of A.H. 300.

Beginning with the account of الشيخ ابو رباب عسكر بن حصص النخعي and ending with that of الشيخ محمد بن الفضل بن اسحاق ابو سعد النساوري.

No. 674.

fol. 350, lines and size same as above

The Same.

Vol. IV, part 1.

The first part of the fourth *Mujallad*, embracing the period extending from A.H. 301 up to the earlier months of A.H. 345.

Beginning with the account of الشيخ احمد بن اسحاق الحميري and ending with that of الشيخ محمد بن حسب بن امه بن عمرو.

No. 678.

fol. 332; lines and size same as above

The Same.

Vol. VI, part 2

The second part of the sixth *Mujallad*, embracing the period extending from the later months of A. H. 558 up to the end of the sixth century.

Beginning with the account of الشيخ على بن موحود بن الحسن بن and ending with that of الشيخ ابو القدوح اسعد بن ابى الفضائل محمود بن خلف بن احمد العجلي.

No. 679.

fol. 240; lines and size same as above

The Same.

Vol VII, part 1.

The first part of the seventh *Mujallad*, embracing the period extending from A. H. 601 up to the earlier months of A. H. 658

Beginning with the account of الشيخ محمد بن عبد العزيز بن خلف and ending abruptly in the middle of the life of الشيخ محمد بن احمد بن عبد الله بن عيسى بن ابى الرجال احمد بن على البونيني

No. 680.

fol. 222; lines and size same as above

The Same.

Vol VII, part 2.

The second part of the seventh *Mujallad*, embracing the period extending from the earlier months of A. H. 658 up to the end of A. H. 700.

Beginning at the point where the previous part ends in the account of الشيخ محمد بن احمد بن عبد الله بن عيسى البونيني and breaking off abruptly in the middle of the account of الشيخ عبد الوهاب بن عمر الرعباني

It may be noticed here that the account of عبد الوهاب الرعباني remains unfinished.

No. 681.

fol. 301 ; lines and size same as above.

The Same.

Vol. VIII.

The eighth *Mujallad*, comprising the biographies of those who lived in the 8th century.

Beginning with *أحمد بن عبد الرحمن الدمشقي* and ending with *ظاهر الدين الخلوي*.

No. 682.

fol. 359 ; lines and size same as above.

The Same.

Vol. IX.

The ninth *Mujallad* of the same work, containing the lives of those who lived in the 9th century.

Beginning with the account of *الشيخ علي بن سدي القطب الأوجدي* and ending with that of *الشيخ محمد بن أبي بكر بن عبد الرحمن*.

No. 683.

fol. 302 ; lines and size same as above.

The Same.

Vol. X.

The tenth *Mujallad* of the same work, embracing the period extending from A.H. 901 to A.H. 985.

It may be noticed that no account of the years A.H. 986 to 1000 is found in the present copy.

Beginning with the account of *محمد بن عمرو بن محمد بن ثابت الدروسي* and ending with that of *حامد بن محمد الشهرستاني*.

No. 684.

fol. 275; lines and size same as above

The Same.

Vol. XI.

The eleventh *Majallad*, containing biographies of those who flourished in the 11th century.

Beginning with the account of الشيخ اسماعيل بن عدد الكوفي بن محمد and ending with that of الشيخ محمد بن ابي السرور محمد بن ابي الحجازي سلطان الحنبلي.

No. 685.

fol. 320; lines and size same as above

The Same.

Vol. XII, part 1.

The first part of the twelfth *Mujallad*, embracing the period extending from A.H. 1101 up to the earlier months of A.H. 1152.

Beginning with the account of برهان الدين الشيخ ابراهيم بن العمادي and ending with that of الشيخ ابراهيم بن محمد المعروف بابن سفر الحنفي.

No. 686.

fol. 377; lines and size same as above.

The Same

Vol. XII, part 2.

The second part of the twelfth *Mujallad*, embracing the period extending from the later months of A.H. 1152 up to the end of the 12th century.

Beginning with the account of الشيخ عمر بن يوسف الحنفي البقرامي and ending with that of نجم الدين بن صالح بن احمد بن محمد بن صالح بن محمد بن عبد الله النمرناشي.

The colophon runs thus:—

فدتم بحمد الله وحسن توفيقه وعنايته و ذلك الجزء الثاني من
القرن الثاني عشر و الحمد لله علي البدء و الختام و كان الفراغ من

تسويده عصر يوم السبت الحادى والعشرون من شهر رمضان المبارك
سنة تسع و تسعين و مائين و الف من سنة الهجرة الشريفة الذوية على
صاحبها افضل الصلاة و اشرف التحكات و ازكى التسليمات اللهم و فى
لتاليف العرن الثالث عشر علي الوجه المطلوب بفضلك و منك و كرمك *

All the volumes are written in a hasty Naskh.

Dated, A H. 1299 = A D. 1882.

COMPANIONS AND TRADITIONISTS.

No. 687.

fol 56, lines 24; size 9 × 6; 7 × 5.

[كتاب في اسماء الرجال]

(KITÂB FÎ ASMÂ' AR-RIJÂL.)

Fragment of a work containing biographical notices of the companions of the Prophet and of the traditionists who followed them, without title or author's name

In an endorsement in the margin of fol 1^a, the work is said to be a fragment of *Al-Mu'talif wa'l-Mukhtalif*, by 'Abdalganî al-Azdî (*d* A H. 409 = A.D. 1018); but internal evidence shows that it is a portion of some work by Imâm Al-Bukhârî (*d* A H. 256 = A D. 870). All the statements made in the work have been narrated directly from those *Shâikhs* from whom, as we are told by Ad-Dahabî and Al-Ijlawnî, Imâm Bukhârî received traditions, and who flourished long before the afore-said 'Abdalganî al-Azdî; for instance, Abû 'Âsim (*d*. A.H. 212 = A.D. 827), Abû Nu'aim (*d*. A H. 219 = A D. 834), Âdam bin Abî Iyâs (*d* A.H. 220 = A.D. 835), and Ismâ'il bin Abî Uwais (*d*. A H. 226 = A.D. 841). Moreover, in a note by some scholar in the margin of fol 44^b, where biographical accounts of Ḥarâm bin Ḥakīm and Ḥarâm bin Mu'âwiyah are given, the writer says that Bukhârî (most probably, meaning the author of the present work) has wrongly

guessed that these men were two different persons while, as a matter of fact, they were one and the same person. The note runs thus:—

حرام بن حكيم و حرام بن معوية هما رجل واحد و رهم البخارى فى
اخرجة انهما اثنين *

We learn from Hâj Khal., vol. II, p. 117, that Imâm Bukhârî wrote three biographical books dealing with the traditionists, the first a large work, entitled *At-Târikh al-Kabîr*; the second, a work of medium size, entitled *At-Târikh al-Awsat*, and the third, a shorter work, entitled *At-Târikh aṣ-Ṣagîr* (see No. 688 below). The present MS is possibly a fragment either of *At-Târikh al-Kabîr* or *At-Târikh al-Awsat*.

From the original pagination of the MS., it appears that eight folios are wanting at the beginning. It opens abruptly with the words —

قال لى ابراهيم بن المنذر عن ابراهيم بن محمد بن عبد العزيز بن عمر
..... لمن شهد بدرا فوجدهم مائة رجل لكل رجل نارب مائة دينار و كان
عثمان بن عفان فيهم فاخذها النح *

The first complete notice relates to the account of محمد بن عبد الواحد بن ابى حزم القطعى. The work is arranged in alphabetical order, except that the names beginning with Muhammad have been placed first

The MS breaks off abruptly in the middle of the account of خلاد بن يحيى بن صفوان.

Apparently a very old copy. Written in Naskh, with occasional notes and emendations in the margins. Not dated. Probably, 12th century.

No. 688.

fol. 175; lines 13; size $12\frac{1}{2} \times 9$; $8\frac{1}{2} \times 5\frac{1}{4}$.

التاريخ الصغير

AT-TÂRĪKH AṢ-ṢAGĪR.

A well-known work containing notices of the companions, their followers, and other subsequent traditionists.

Author: Abû ‘Abdallâh Muhammad bin Ismâ‘îl al-Bukhârî al-Ju‘fî ابو عبد الله محمد بن اسمعيل البخارى الجعفي (d. A.H. 256 = A.D. 870). For his life, see *Lih. Cat.*, vol. v, part i, No. 129.

Beginning:—

اخبّرنا ابو ذر عبد بن احمد بن محمد الهروي قال حدثنا محمد بن اسمعيل كتاب المختصر من تاريخ النبي صلى الله عليه وسلم و المهاجرين و الانصار و طبقات التابعين لهم باحسان و من بعد هم الخ *

Cf. Berlin, No. 9914, where the contents of the work have been fully described. See also Râmpûr, p. 623, Bûhâr No. 221, and Hâj. Khal., vol. ii, p. 117.

Distinctly written in bold Naskh, within red and blue ruled borders. Dated, A.H. 1293 = A.D. 1876.

The work has been lithographed in Allâhâbâd, A.H. 1324.

No. 689.

fol. 325; lines 22; size $13\frac{1}{4} \times 8$; $10 \times 5\frac{1}{2}$.

(A MS. containing two separate works, bound together.)

fol. 1-102^a.

I.

The Same.

Another copy of the preceding work.

Begins as above.

Written in fair Naskh. Dated, A.H. 1315 = A.D. 1898.

fol. 105^a-325.

II.

اسماء رجال الصيحين

ASMÂ' RIJÂL AŞ-ŞAHÎHAIN.

A biographical dictionary of those traditionists, whose names occur in the Şahîh Bukhârî and the Şahîh Muslim

Author: Abû'l-Faql Muhammad bin Tâhir bin 'Alî al-Maqdisî
ابو الفضل محمد بن طاهر بن علي المقدسي

The author, who was himself a great traditionist, and well acquainted with the lives of traditionists, was born in A.H. 448 = A.D. 1056, visited numerous places for the sake of acquiring learning, and finally settled in Hamadân. He died in Bagdâd, A.H. 507 = A.D. 1113, on his way back from Mecca. See Taḍkîrat al-Ḥuffâz, vol. iv, p. 39.

Beginning:—

قال الحافظ ابو الفضل محمد بن طاهر المقدسي رضي الله تعالى عنه - الحمد لله على كل حال و امام كل حاجة و سوال الخ *

The work contains biographical notices of those traditionists who are mentioned in the *Sahîh Bukhârî* and the *Ṣahîh Muslim*, and accounts of whom were subsequently given in two separate works, viz., *اسماء رجال صحيح البخارى* by Abû Nasr Ahmad bin Muhammad al-Kalâbâdî (*d.* A.H. 398 = A.D. 1007) and *اسماء رجال صحيح مسلم*, by Abû Bakr Ahmad bin 'Alî al-Isfahânî (*d.* A.H. 428 = A.D. 1036). The author has incorporated the above two works in the present, after making some necessary additions and alterations. See Hâj. *Khal.*, vol. i, p. 289.

Written in bold Naskh, with the headings in red. Foll 103^a-104^b are blank

Dated, A.H. 1315 = A.D. 1898.

No. 690.

fol. 36; lines 19, size 8 × 7; 6½ × 4.

كتاب الضعفاء الصغير

KITÂB AD-ḌU'AFÂ' AṢ-ṢAGÎR.

A biographical dictionary of weak or rather unreliable traditionists.

By Abû 'Abdallâh Muhammad bin al-Bukhârî al-Ju'fî الله ابو عبد الله محمد بن اسمعيل البخارى العمى (*d.* A.H. 256 = A.D. 870). See *Lib Cat.*, vol v, part i, No. 129.

Beginning:—

اخبونا الشيخ ابو علي الحسن بن احمد الحداد المعمرى فراءة عليه
و انا اسمع فى شهر الله الاصم رجب سنة تسع و خمس مائة انبأ ابو نعيم
احمد بن عبد الله بن احمد بن اسحاق الحافظ بنسط محمد بن يوسف
البنزا الصوفى فراءة عليه فى ذى الحجة سنة ست و عشرين و اربعمائة
انبأ ابو احمد محمد بن احمد بن العطريف الرضاوى بجرجان قال فرأت
على ادم بن موسى الجوازى ثنا ابو عبد الله محمد بن اسمعيل البخارى
باب الالف ابراهيم بن اسمعيل بن مجمع بن جارية الانصارى نروى عنه
و هو كثير الوهم الخ *

Besides the present work, Imâm Bukhârî wrote another biographical dictionary of the unreliable traditionists, entitled *Kutâb ad-Ḍu'afâ' al-Kabîr*. See Hâj. *Khal.*, vol. iv, p. 118.

Written in fair Naskh.

Not dated. Apparently, a very modern copy.

The work was printed in A.H. 1323.

No. 691.

fol. 26; lines 18; size $8\frac{1}{2} \times 6$; $6 \times 4\frac{1}{2}$.

كتاب المنفردات والوحدان

KITÂB AL-MUNFARIDÂT
WAL-WUḤDÂN.

A biographical treatise dealing with those male and female companions of the Prophet, and their followers, who are distinguished by the fact that each is said to have narrated but one Ḥadīṣ to one single person.

Author: Abû'l-Ḥusain Muslim bin al-Hajjâz al-Qushairî أبو الحسن بن الحجاج القشيري (d. A.H. 261 = A.D. 875). See Lib. Cat., vol. v, part i, No. 188

Beginning:—

قال اخبرنا ابو محمد الحسين بن احمد السمرقندى بقرأتى عليه
بنيساپور قال سمعت ابا الحسين مسلم بن الحجاج القشيري يقول
تسببة من روى عنه رجل او امرأة حفظ او حفظت من رسول الله صلى الله
عليه وسلم شيئاً من قول او فعل ولا يروى عن كل واحد منهم الا واحد من
مشهور التابعين لاثانى فى الرواية عنه النخ *

A copy of the work is noticed in Asafiyaḥ, p 786.

Written in fair Nasta'liq. Not dated. Apparently, a very modern copy.

No. 692.

fol. 144; lines 19; size $13\frac{1}{4} \times 8\frac{1}{8}$; $8\frac{1}{8} \times 4\frac{1}{2}$.

الاستيعاب في معرفة الاصحاب

AL-ISTÎ'ÂB FÎ MA'RIFAT AL-AṢḤÂB.

The first volume of the well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Abû 'Umar Yûsuf bin 'Abdallah bin Muhammad bin 'Abdalbarr an-Namarî al-Qurtubî أبو عمر يوسف بن عبد الله بن محمد بن عبد البر النمرى القرطبى. The author was a great traditionist and historian of his time, and was born at Cordova on Friday, the 24th Rabi' II, A.H. 368 = A.D. 978. He held the post of Qâdî of Lisbon, and died at the age of 95 in Shâtîbah, on the 30th Rabi' II, A.H. 463 = A.D. 1071. For his life, see *Taḍkîrat al-Ḥuffâz*, vol. iii, p. 324; *Al-Ansâb* by As-Sam'ânî, fol. 447^a; *Ithâf an-Nubalâ'*, p. 442; and Ibn *Khallikân* (De Slane's translation), vol. iv, p. 398.

Vol. I.

Beginning:—

قال الحمد لله رب العالمين جامع الاولين و الآخرين النخ *

The present volume ends abruptly in the middle of the account of الحسن بن علي بن ابي طالب.

For other copies see Br. Mus., No. 1623; Br. Mus. Suppl., No. 623; Brill-Houtsma, No. 195; Cairo, vol. i, p. 225; Ḥamidiyah, No. 202; Ayâ Sûfiyah, No. 453; Kopr., Nos. 238-241; Bashîr Âgâ, No. 85; Calcutta Madrasah, p. 42; Bûhâr, No. 228 and Râmpûr, p. 133. See also Hâj. *Kh.*, vol. i, p. 276; and Brock., vol. i, p. 368.

The work was printed in two volumes at Ḥaidarâbâd (Deccan), A.H. 1318.

No. 693.

fol. 152; lines and size same as above

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the preceding volume of the account of الحسن بن علي بن ابي طالب and ending with that of كداد الابادي.

No. 694.

fol. 205; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of فہس بن الحصين عبد الله بن قعانه ابوبكر الصديق العارثي.

No. 695.

fol. 171 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of *عالم بن عبد الله*. The alphabetical series of proper names ends on fol. 166^b, with *بروع الجهنى*. There follows the *كتاب الكنى*, containing the accounts of those who are known by their *Kunyah*, arranged also alphabetically. The volume ends abruptly in the middle of the account of *انوامه المخرومي*.

No. 696.

fol. 167 ; lines and size same as above

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the preceding volume of the account of *انوامه المخرومي*. The *Kunyah* end on fol. 87^b, with *ابوربد*. There follows the *كتاب النساء*, a chapter containing notices of the female companions of the Prophet, beginning with *اروى بنت عبد المطلب* and ending with *ام ورقه*.

All the above five volumes were transcribed by Mirzâ Haidar Ali at Lucknow, A.H. 1316 = A.D. 1898. Written in fair Naskh, with the headings in red.

No. 697.

fol. 188 ; lines 17 ; size $8 \times 5\frac{1}{2}$; 5×3 .

تقييد المهمل و تمييز المشكل

TAQYÎD AL-MUHMAL WA TAMYÎZ
AL-MUSHKIL.

A biographical dictionary, which deals with those names, *Nisbah* and *Kunyah* mentioned in the *Al-Jâmi' as-Şahîh* of Imâm Bukhârî and in the *Al-Jâmi' as-Şahîh* of Imâm Muslim, which, because of their similarity to each other, are liable to be confounded.

Author: Abû 'Alî al-Ḥusain bin Muḥammad bin Ahmad al-Ḥassânî al-Jaiyânî الجباني الحسن بن محمد بن احمد الغساني الجباني.

The author, Al-Jaiyânî, a good philologist and traditionist of Spain, was born in A.H. 427 = A.D. 1035. He began his travels for the purpose of acquiring learning in A.H. 444 = A.D. 1052, served as a professor of Ḥadîṣ in the famous Cordova University, and died on the 12th of Sha'bân, A.H. 498 = A.D. 1105. See Taḍkirat al-Ḥuffâz, vol. iv, p. 31; and Ibn Khallikân (De Slane's translation), vol. i, p. 458.

Beginning:—

الحمد لله رب العالمين و العافية للمتقين و بعد برحمك الله
فادك سألتني ان اجمع لك ما اشتد عليك مما يأ تلف خطه و يختلف
لفظه من اسماء الرواة و كذاهم و اسابهم من الصحابة والتابعين ومن بعدهم
من المخالفين ممن ذكر في الكتابين الصحيحين النج *

Incomplete at the end. The MS breaks off abruptly in the middle of the account of ابن اشك.

A copy of the work has been described in Berlin, No. 10161. See also Hâj. Khâl, vol. ii, p. 397; and Brock., vol. i, p. 368.

Apparently, an old copy. Written in fair Naskh, with the headings in red. The old folios have been re-mounted on new margins

Not dated Probably, 16th century.

No. 698.

fol. 203; lines 23, size $9\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

الكمال في اسماء الرجال

AL-KAMÂL FÎ ASMÂ' AR-RIJÂL.

A biographical dictionary of those traditionists whose names occur in the famous six canonical books of Ḥadîṣ.

Author: Taqîaddîn 'Abdalḡanî bin 'Abdalwâhid bin Surûr al-Jammâ'ilî al-Maqdisî الجباني بن سرور الواحد بن سرور الجماعلي المقدسي. He was born at Jammâ'il (a village in the vicinity of Nâbulus) in A.H. 541 = A.D. 1146. In his early youth he left his home for the sake of acquiring learning, and visited Damascus Baḡdâd, Egypt, Hamadân, Isfahân and other centres of Islamic culture and learning. In A.H. 570 = A.D. 1174 he revisited Alexandria,

and heard traditions from the greatest traditionist of the age, Ḥāfiẓ Aḥmad bin Muhammad as-Silafī (*d.* A.H. 576 = A.D. 1180). Our author specialised in the subject of Hadīṣ, in which he acquired profound knowledge and surpassed all contemporary traditionists. He wrote numerous books, and died in Cairo on Monday, the 23rd Rabī' I, A.H. 600 = A.D. 1203. See *Taḍkirat al-Ḥuffāz*, vol. iv, p. 165; *Ithāf an-Nubalā'*, p. 302; and *Tabaqāt al-Ḥanābilah* by Ibn Raḡab, vol. ii, fol. 15^b

Beginning.—

الحمد لله على جمع دعوته عدد خلقه وكلمه حمداً يوجب المزيّد

من فضله وكرمه النعم *

According to the *Taḍkirat al-Ḥuffāz*, the work was originally divided into ten parts. The present MS. is designated on the title-page as the first part. It ends with the account of *اسباط ابي السع البصري*

The work was finally arranged by the author's son, Jamāladdīn Abū Mūsā 'Abdallāh (*d.* A.H. 627 = A.D. 1229), as stated in the following note on the title-page:—

الجزء الاول من الكمال في اسماء الرجال تاليف السيّد الامام

تقي الدين ابي محمد عبد الغنى بن عبد الواحد بن علي بن سرور
المعدسى ترتب ولده الحافظ جمال الدين ابي موسى عبد الله رحمهما الله

تعالى *

For other copies see Berlin, No. 9924/5; Br. Mus. Suppl., No. 625/6; Cairo, vol. i, p. 244; and Calcutta Madrasah, p. 43. See also Brock., vol. i, p. 356; and Ḥāz. Kh., vol. v, p. 240.

Written in good Naskh, with occasional vowel-points. Several folios contain marginal notes, which are said to have been copied from those written by An-Nawawī (*d.* A.H. 676 = A.D. 1278) in the margins of the original copy. Not dated. Probably, 15th century.

No. 699.

fol 226, lines 21, size $9\frac{1}{3} \times 7\frac{1}{4}$, $7\frac{1}{2} \times 5\frac{1}{4}$

تهذيب الكمال

TAHDÎB AL-KAMÂL.

The present MS. is defective at the beginning as well as at the end. It contains neither title nor author's name; but in an endorsement on fol. 1^a it is said to be *Tahdîb al-Kamâl*, which is a revised and enlarged edition of 'Abdalḡanî al-Maqdisî's *Al-Kamâl* (No 698 above).

Author: Jamâladdîn Abû'l-Hajjâj Yûsuf bin 'Abdarrahmân al-Mizzî حمال الدين ابوالحجاج يوسف بن عبد الرحمن المزي (d. A.H. 742 = A.D. 1341). See Lib Cat., vol. v, part 1, No 229

The MS begins abruptly with the account of معاذ بن هشام and breaks off in the account of هبة الشيباني.

We learn from Hâj Khal, vol v, p 240, that Al-Mizzî left this work incomplete, and that it was subsequently continued by 'Alâ'-addîn Mugaltâ'î bin Qiliġ, who divided it into thirteen volumes. Mugaltâ'î was born in A.H. 689 = A.D. 1290, and died in A.H. 762 = A.D. 1361. For his life, see Ad-Durar Al-Kâminah, vol ii, fol. 299^a

For other copies see Berlin, No. 9930/1; Paris, Nos. 2089-91, Br Mus., No. 1635; Br. Mus Suppl., No. 627; Cairo, vol i, p 233, Hamidiyah, No 226; Kopr., No. 272, and Âsafiyaġ, vol. i, p 779 See also Brock., vol i, p. 360, where the present work is erroneously described as an abridgment of the work by Muhammad bin Maġmûd bin al-Hasan bin an-Najjâr al-Bagdâdî (d. A.H. 643 = A.D. 1245), entitled الكمال في معرفة الرجال.

Plainly written on thick creamy paper in bold Arabian Naskġ, with the headings always in red.

There are several marginal notes by Muhammad bin Ibrâġim bin al-Muhandis, who tells us that he read this MS. before its author, and collated it with the autograph copy, at Damascus in A.H. 718 = A.D. 1318. Ibn al-Muhandis, the writer of these notes, was one of the teachers of the celebrated traditionist, Ad-Dahabî. He was born in A.H. 665 = A.D. 1267, and died in A.H. 733 = A.D. 1333. For his life, see Ad-Durar al-Kâminah, vol. ii, fol. 93^b; and Taġkirat al-Ĥuffâz vol iv, p. 294.

No. 700.

fol. 166, lines 20, size $10 \times 7\frac{1}{4}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

الكشف في معرفة أسماء الرجال

AL-KÂSHIF FÎ MA'RIFAT ASMÂ'
AR-RIJÂL.

An old and exceedingly valuable copy of *Al-Kâshif*, an abridgment of Al-Mizzî's *Tahdîb al-Kamâl* (No. 699 above), by Shamsaddîn Abû 'Abdallâh Muhammad bin Ahmad bin 'Usmân bin Qâ'imâz ad-Dahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قايماز الدهبي, a well-known traditionist and historian, born in Damascus on the 3rd Rabi' II, A.H. 673=A.D. 1274. At the age of eighteen, our author left his home and visited several towns of Syria, Egypt, and Hîjâz, where he studied under numerous eminent scholars. The number of his teachers surpassed twelve hundred. He served as a professor in several Madrasahs of Damascus, and wrote many useful works. He died on the 3rd Du'l-Qa'dah, A.H. 748=A.D. 1348. See *Tabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 4^b; *Tabaqât* by Al-Isnawî fol 101^b; *Tabaqât* by Ibn Qâdi Shuhbah, fol. 145^a; *Mir'ât Al-Janân*, fol. 458^b; *Ad-Durar al-Kâminah*, vol. ii, fol. 109^a; *Muntakhab as-Sulûk*, fol 38^b, *Dustûr al-I'lâm*, fol. 50^b; and Brock, vol. ii, p. 46

Beginning —

الحمد لله والسر لله يقول محمد بن احمد بن الدهبي
سامحه الله هذا مختصر دافع في رجال الكتب الستة الصحاحين و السنن
الاربعة معتض من تهذيب الكمال لسيخنا الحافظ المرى النخ *

The notices are arranged in alphabetical order, beginning with Ahmad bin Ibrâhîm al-Mawsili.

For other copies see Cairo, vol i, p. 242; Kopr., No. 386; Escur, No 1779; Âsafiyyah, p. 786; Bûhâr, No. 232; and Râmpûr, p. 138. See also Hâj Khal., vol. v, p. 3.

The present valuable copy, dated A.H. 733=A.D. 1333, was transcribed within the life-time of the author by Abû'l-Fath as-Subkî, as stated in the following colophon —

رفع فراغ ابى العتق السبكي نفعه الله من كتابته في الثاني والعشرين
الرجب الفرد سنة ثلاث و ثلاثين وسبعماية *

The scribe, Abū'l-Fath, whose full name was Taqīaddin Muḥammad bin 'Abdallatif as-Subkī, was born in the month of Rabī' II, A.H. 705 = A.D. 1305. He was an eminent scholar, held several distinguished posts in Egypt and Syria, and died at Damascus on Saturday, the 12th Dū'l-Qa'dah, A.H. 744 = A.D. 1344. For notices of his life, see Ad-Durar Al-Kāminah, vol. ii, fol. 166^b, Tabaqāt by Al-Isnawī, fol. 129^a; Tabaqāt by Ibn Qādī Shuhbah, fol. 146^a; Tabaqāt al-Kubrā by As-Subkī, vol. vii, fol. 29^a, Tabaqāt by Ibn al-Mulaqqin, fol. 150^a, and Mir'āt al-Janān, fol. 458^a.

Written on thick creamy paper, in beautiful Naskḥ, with marginal notes and emendations.

Foll. 40-49, are of paper of a reddish tint. Foll. 94-99 and 150 are seriously water-stained.

The title-page bears the seal and signature of Abū Bakr 'Abdallāh, a teacher of the Madrasah As-Sadr al-'Āli (مدرسة الصدر العالي) at Qandiyah, dated A.H. 1179 = A.D. 1765.

No. 701.

foll. 249, lines 27, size 10 × 6, 8 × 4½.

تَقْرِيبُ الْهَدْيِ

TAQRĪB AT-TAHDĪB.

The well-known biographical dictionary of the traditionists, compiled by Ahmad bin 'Alī bin Hajar al-'Asqalānī (أحمد بن علي بن حجر العسقلاني) (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part 1, No. 159.

Ibn Hajar Al-'Asqalānī first abridged Al-Mizzī's *Tahdīb al-Kamāl* (No. 699 above) in a work entitled *Tahdīb at-Tahdīb*. He then abridged this latter work in a more concise form, entitling it *Taqrīb at-Tahdīb*.

Beginning:—

الحمد لله الذي رفع بعض خلقه على بعض درجات ... أما بعد فإني
لما فرغت من تهذيب تهذيب الكمال في أسماء الرجال الذي جمعت فيه
مقصود التهذيب لحاظ عصره إني الحجاج الدزني *

The contents of the present work have been described in Berlin, Nos. 9954-5. See also Cairo, vol. i, p. 232; Āṣāfiyah, p. 776; Rāmpūr, p. 136; and Brock., vol. i, p. 360. In Hāj. Khal., vol. v, p. 243,

it is stated that the composition of the work was completed on the 9th Jumâdâ II, A.H. 808 = A.D. 1405; but in the colophon of the present copy, the date of completion is given as A.H. 824 = A.D. 1421. The colophon runs thus:—

قال المؤلف ... فرغب من تعلمه يوم الاربعاء، اربع عسر جمادى الآخرة
سنة ٨٢٤ *

Written in Naskh, with marginal notes and emendations throughout. Foll. 151 and 238–249 are supplied in a later hand Foll. 224 and 225 should be transposed

The present copy was collated with the original at Mecca by one Jalâl [bin] Shaikh 'Abdalmalik, commonly known as Al-Muttaqî, as stated in the following note at the end.—

لعلت بالمقابلة بوسع الطافه والامكان بعون عناية الرحمان من مددته و
مختتمه فى مكة المعظمة تجاه بيت الله زادها الله شرفا وعظيما ... كتبه
الفقيه المذنب جلال [بن] شيخ عبد الملك الشيبير بالمثقي عفى عنه *

Not dated. Probably, 18th century. Slightly worm-eaten

The work has been repeatedly printed and lithographed in India, viz, in A.H. 1271, A.H. 1290 and A.H. 1308.

No. 702.

fol. 256; lines 27; size $14 \times 9\frac{1}{4}$; $9\frac{1}{4} \times 7$.

اسد الغابة في معرفة الصحابة

USD AL-ĠĀBAH FÎ MA'RIFAT AŞ-ŞAHĀBAH.

A very old and valuable copy of the *Usd al-Ġābah*, the well-known biographical dictionary of the companions of the Prophet, complete in three separate volumes. The first and the third of these are written in the same hand, and are dated, A.H. 693 = A.D. 1294, and A.H. 694 = A.D. 1295, respectively; while the second, which is not dated, seems to be written in a different and much later hand.

Author: 'Izzaddîn Abû'l-Hasan 'Alî bin Abî'l-Karam Aşîraddîn Muhammad bin Muhammad bin 'Abdal-Karîm bin 'Abdalwâhid ash-Shaibânî, generally known as Ibn al-Aşîr al-Jazarî عزالدين ابوالحسن علي بن ابي الكرم اثرالدين محمد بن محمد بن عبد الكرم بن عبد الواحد الشيباني الشهير بابن الاثير الجزري.

Vol. I.

Beginning —

قال السبعم الحمد لله المدة عن أن يكون له نظراء واشباهه *
 * قال السبعم الحمد لله المدة عن أن يكون له نظراء واشباهه *

The author, who was a great traditionist and historian, was born on the 4th of Jumâda I, A.H. 555 = A.D. 1160, at Jazīratu Ibn 'Umar (in Mesopotamia), where he was brought up and received his early education. He went, with his father and his two brothers, Majdaddīn Abū's-Sa'ādāt Mubārak (d. A.H. 606 = A.D. 1209) and Diyā'addīn Abū'l-Fath Nasrallāh (d. A.H. 637 = A.D. 1239), to Mawsil, where he received lessons from Abū'l-Fadl 'Abdallāh bin Ahmad at-Tūsi, the Khatib of the city (see As-Subkī, vol. v, fol. 243^a). He then proceeded to Bagdād, where he attended the lectures of Ya'īsh bin Sadaqah al-Furātī (d. A.H. 593 = A.D. 1197, see Al-Isnawī, fol. 180^a), Ibn as-Sukamah (d. A.H. 607 = A.D. 1211; see *ibid.*, fol. 125^b), and other eminent scholars. Subsequently, he made a journey to Syria and Jerusalem, where he completed his education under numerous distinguished scholars. Afterwards, he returned to Mawsil, where he settled permanently, and devoted himself to study and to the composition of the valuable works which he left behind him. The contemporary biographical writer, Ibn Khallikān, whose father was an intimate friend of our author, says that the latter's house was a centre of union for the learned men of the city and for strangers. Ibn Khallikān personally met him, in A.H. 626 = A.D. 1229, at Aleppo; and found him to be a man of the highest accomplishments and the most excellent qualities, but extremely modest. Besides the present work, he wrote the *Kitāb al-Kāmil fi't-Tārīkh*, a well-known universal history, from the earliest times down to A.H. 628 = A.D. 1231; which has been edited and published by C. J. Tornberg, in 14 vols, Leyden, A.D. 1851-76, and reprinted in 12 vols, Cairo, A.H. 1290-1303. He also abridged the *Kitāb al-Ansāb* of As-Sam'ānī (No. 646 above), incidentally pointing out the errors of that author and enriching the work with valuable new material (see Hāj. Khal., vol. i, p. 456). He died at Mawsil in the month of Sha'bān, A.H. 630 = A.D. 1234. See Ibn Khallikān (De Slane's translation), vol. ii, p. 288; *Tabaqāt* by Ibn al-Mulaqqin, fol. 128^b; *Tabaqāt* by Al-Isnawī, fol. 24^a; *Tabaqāt* by Ibn Qādī Shuhbah, fol. 73; *Tabaqāt al-Kubrā* by As-Subkī, vol. vi, fol. 245^b; *Taḍkirat al-Huffāz*, vol. iv, p. 191; *Mir'āt al-Janān*, fol. 393^b; and Brock, vol. i, p. 345.

مسف بن ملك بن ابي
 الأشعم

Written in beautiful Naskh, with occasional vowel-points. A

tastefully ornamented square on fol. 1^a, inscribed with the title of the work and the author's name, has been partly torn off; but the contents have been supplied in a later hand. At the bottom of the same folio there is another piece of illuminated writing, mostly effaced, but in which the following words can be read *دائم العز والبقاء والسعادة* و *والغنى*. These words, as well as the extremely elegant appearance of the MS, suggest that this ornamentation contained the name of some nobleman, for whom this valuable copy was prepared. The title-page also contains an illegible seal and the signatures of several persons to whom the MS. belonged at one time or another.

Dated, the 2nd Ramadân, A.H. 693 = A.D. 1294

Scribe. *عبدالمغنى بن عبدالمؤمن بن ابراهيم بن على بن بدرالبنانى*

The first and third volumes contain valuable marginal notes, the writer of which does not reveal his identity, but in the following note on the title-page, by one Amîn al-Madanî, a teacher in the Madrasah attached to the holy shrine of the Prophet at Medina, he is said to be Al-Hâfîz Tâjaddîn as-Subkî (*d.* A.H. 771 = A.D. 1369).—

وداطلع علي هذه الم نسخة وجدتها من اجل التسمي واصحابها وعليها
حواشى وتفييدات وضبط وتحرير بخط الحافظ ابن السبكي المتوفي سنة
٧٧١ وكثيرا ما ينقل عن الذهبى فى المستبه وعن الرشاطي وعن ابن
فضل الله العمرى فى مسالك الابصار وعن الحاكم فى المسندرك وعن
ادساب السمعانى وعن ادساب الدمياطى وعليها خط العلامة علي الحلبي
المتوفي سنة ١٠٤٤ صاحب السيرة الحلبية المسماة ناسان العيون فى سيرة
الامم المأمون - انتهى و كتبه امين المدني المدرس بالروضة الفوية سنة
١٣٠٨ *

An autograph note by 'Alî bin Ibrâhîm al-Halabî (*d.* A.H. 1044 = A.D. 1634) is found at the end of the present volume. It is identical with that given at the end of vol. III (see No. 704 below).

No. 703.

fol. 338: lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with *معلم بن حنانه* and ending with *باب الشن والالف*.

Written in fair Naskh. Not dated. Apparently, 17th century.

No. 704.

fol. 239; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, from باب الميم و الالف to the end.

The following note by 'Alî bin Ibrâhîm al-Halabî ash-Shâfi'î (referred to in No. 702 above) appears at the end —

عمر عليه من اوله الى آخره وكذا الجزء الاول من هذه النسخة واسأل
الله ان يمن بالوفوف على الجزء الثاني - العفيف على الحلبي الشافعي
على الله عنه - سنة ١٠٤٠ *

No. 705.

fol. 212; lines 23; size $12 \times 7\frac{1}{2}$; 9×5 .

الرياض النضرة في فضائل العشرة

AR-RIYÂD AN-NADIRAH FÎ FADÂ'IL
AL-'ASHARAH.

Accounts of the lives and deeds of the ten prominent companions, whose entrance into Paradise was foretold by the Prophet. They are Abû Bakr, 'Umar, 'Usmân, 'Alî, Talhah, Zubair, 'Abdarrahmân bin 'Awf, Sa'd bin Abî'l-Waqqâs, 'Ubaidah bin al-Jarrâh, and Sa'id bin Zaid.

Author: Muhibbaddîn Abû'l-'Abbâs Ahmad bin 'Abdallah at-Tabari al-Makkî, commonly known as Al-Muhibb at-Tabari. محب الدين ابو العباس احمد بن عبد الله الطبري المكي الشهير بالمحب الطبري. He was one of the teachers of the famous traditionists, Ad-Dimyâti and Ad-Dahabî. He was the foremost traditionist of Hijâz in his time, and was born at Mecca on the 27th Jumâdâ II, A.H. 615 = A.D. 1218. He compiled several works, mostly based on traditions. He is generally blamed for his somewhat uncritical quotations from weak and un-authentic traditions. For a long time he was the teacher of Al Malik al-Muzaffar Yûsuf, the second of the Rasûlid rulers of Yaman (A.H. 647-694 = A.D. 1249-1295). Our author died on the 11th Jumâdâ II,

A.H. 694 = A.D. 1295. For his life, see Al-Khazraǧī, vol. i, p. 277; *Tabaqât* by Ibn Qâdī Shuhbah, fol. 96^a; *Tabaqât* by Al-Isnawī, fol. 156^a, *Tabaqât* by Ibn al-Mulaqqin, fol. 61^a; *Mir'ât al-Janân*, fol. 436^b, and *Tāj at-Tabaqât*, vol. vii, part ii, fol. 421^b.

Beginning —

الحمد لله محض من يساء برحمته الخ *

The contents of the work have been fully described in Berlin, No. 9657. See also Cairo, vol. v, p. 65; Waliaddin, No. 573; Landberg-Brill, N^o. 232; *Âsafiyah* p. 1552, Leyden, No. 1748; Brock., vol. i, p. 361; and Hāj Khal., vol. iii, p. 520.

Foll. 211^a–212^a contain an extract from *منح النارى*, the well-known commentary on Bukhârī's *الجامع الصحيح*, by Ibn Hajar al-'Asqalânī, which is chiefly concerned with the question of the existence of the Prophet Khidr, who is supposed by some Muslims to have discovered and drunk from the fountain of life, and who will live, they believe, till the end of this world.

On fol. 206^b, a large lacuna

Written in fair Nasta'liq. Not dated. Apparently, a modern copy

A seal bearing the inscription *ابو المكارم عما عنه*, dated A.H. 1297 = A.D. 1879, is found on fol. 1^b.

The work has been printed in Egypt.

No. 706.

fol. 13; lines 15; size 6 × 4; 4 × 3.

(A MS. containing two separate works, bound together.)

fol. 1^b–6^a.

I.

عوالي مشيخة الجعبري

'AWĀLĪ MASHĪKHAT AL-JA'BARĪ.

A tract containing short biographical notices of some of those *Shaikhs* under whom the author, Al-Ja'barī, received his education, and from whom he obtained certificates.

Beginning:—

قال الشيخ الامام العالم العامل العلامة وحيد عصره وفريد دهره ابي محمد برهان الدين ابراهيم بن عمر بن ابراهيم الجعبري الربيعي متع الله ببقائه استخرت الله تعالى واخترت لمن اراد الرواية ان يروي مروياتي

و مؤلفاتی كلها بشرطها وهذه اسماء شیوخی العوالي سنداً او علماً
الدين رویت عنهم قرأة علیهم او سمعاً منهم او علیهم او اجازة منهم الخ *

The author, Al-Ja'bari, whose full name is Burhânaddîn Abû'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î al-Khalîlî خليل بن عمر بن ابراهيم بن عمر بن ابراهيم بن خليل بن خليل, was born at Ja'bar in A.H. 640 = A.D. 1242, settled at Hebron (in Palestine), where he spent a saintly life, and died in Ramadân, A.H. 732 = A.D. 1332. For accounts of his life see Ad-Durar al-Kâminah, vol. i, fol. 14^a; Mir'ât al-Janân, fol. 452^a; Tabaqât by Al-Isnawî, fol. 67^b, Tabaqât by Ibn Qâdî Shuhbah, fol. 117^b; Tabaqât by Ibn al-Mulaqqin, fol. 141^b; Tabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 126^a; Tabaqât al-Qurrâ' by Ad-Dahabî, fol. 176^b, Al-Uns al-Jalil, fol. 259^b; Bugyat al-Wu'ât, fol. 143^b; and Brock., vol. ii, p. 164

The author tells us, in his short prefatory note, that the number of his Shaikhs or teachers exceeded two hundred, but the present tract deals only with a few of the most eminent of them

The tract begins with a notice of Shamsaddîn Muhammad bin 'Umar ad-Dâ'î al-Wâsitî al-'Abbâsî The date of his birth is given as A.H. 777 = A.D. 1375; but this is an obvious clerical mistake, for he was born in A.H. 577 = A.D. 1181, and died in A.H. 668 = A.D. 1269 See Tabaqât al-Qurrâ' by Ad-Dahabî, fol. 155^b.

The tract ends with a notice of Jamâladdîn Sulaimân bin al-Hasan, known as Ibn Naqib al-Hanafi (d. A.H. 698 = A.D. 1299, see Husn al-Muhâdarah, fol. 232^a)

Another copy of the work is noticed in Cairo, vol. vii, p. 545.

II.

fol. 7^a-13^b

الہبات الہنیات فی المصنفات الجعبریات

AL-HIBÂT AL-HANÎYÂT FÎ'LMU-SANNAFÂT AL-JA'BARÎYÂT.

Another tract by the same Al-Ja'bari, containing a list of more than one hundred works, which the author had written on various subjects in prose and verse up to the end of A.H. 725 = A.D. 1325

Beginning:—

قال الشيخ الامام وبعد هذه اسماء الكتب التي صنفتها
علي انواع العلوم نظماً ونثراً نفع الله تعالى بها واعظم اجراً الخ *

Another copy of this tract is noticed in Cairo, vol. vii, p. 545.
Written in Naskh, with the headings in red.
Not dated. Apparently, 16th century.

No. 707.

fol. 140; lines 35; size $11\frac{1}{2} \times 8$; $9\frac{1}{4} \times 5\frac{1}{2}$.

طبقات الحفاظ

ṬABAQÂT AL-ḤUFFÂZ.

A well-known work containing biographies of eminent tradition-ists, from the beginning of Islâm down to the author's own time, arranged in twenty-one *Tabaqât*; complete in two separate volumes.

Author: Shamsaddîn Abû 'Abdallâh Muhammad bin Ahmad bin 'Usmân bin Qâ'imâz ad-Dahabî بن احمد بن محمد بن احمد بن عثمان بن قايماز الدهبي (d. A.H. 748 = A.D. 1348), for some account of whom see No. 700 above.

Vol. I.

Beginning.—

ان الحمد لله سبحانه وتعالى و نفدت اسماء و صفاته و عز وجل و

هدى النخ *

The present volume ends with the life of Abû 'Îsâ Muḥammad bin 'Îsâ at-Tirmidî (d. A.H. 279 = A.D. 892)

Foll. 39–49 are wrongly placed after fol. 28

According to a note on the title-page, the MS. was presented to the library by Maulavî 'Abdalqayyûm of Haidarâbâd (Deccan) in A.H. 1312.

The present work has been printed in Haidarâbâd, A.H. 1315, and an abridgment, by As-Suyûtî (d. A.H. 911 = A.D. 1505), has been edited and published by F. Wustenfeld, Gottingen, A.D. 1834.

No. 708.

fol. 198; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with Ibn Mâjah al-Qazwîni (d. A.H. 273 = A.D. 886), and ending, on fol. 196^a,

with Abû'l-Ḥajjâj Yûsuf al-Mizzî (*d.* A.H. 742 = A.D. 1341). At the end, there are short notices of those traditionists under whom our author studied *Hadîs*.

Both the volumes are written in fair Naskh. Dated, A.H. 1048 = A.D. 1638.

Scribe: علي بن عبد الله بن عبد الرحمن .. المرادي

No. 709.

fol. 189; lines 19; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

المشتبه في إساء الرجال

AL-MUSHTABIH FÎ ASMÂ' AR-RIJÂL.

A dictionary of such names and *Nisbah* of traditionists, as are liable to be confounded with each other

By the same Aḡ-Dahabî.

Beginning.—

* الحمد لله الذي لم يتخذ ولدا ولم يشركه في الملك احد ادا النخ

We are told, in the preface, that the present compilation is based on the works of 'Abdalgaṇî bin Sa'îd al-Azdî (*d.* A.H. 409 = A.D. 1018), Ibn Mâkûlâ (*d.* A.H. 487 = A.D. 1094), Ibn Nuqtah (*d.* A.H. 629 = A.D. 1231), and Abû'l-'Alâ' al-Faradî (*d.* A.H. 700 = A.D. 1300).

The present work has been edited and published by De Jong, Leyden, A.D. 1881.

Written in Naskh, within double red-ruled borders. Dated, A.H. 1034 = A.D. 1625.

Scribe علي بن محمد بن احمد العلاني

No. 710.

fol. 88; lines 25; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

ميزان الاعتدال في نقد الرجال

MÎZÂN AL-I'TIDÂL FÎ NAQD AR-RIJÂL.

The first volume of the *Mizân al-I'tidâl*, a work containing notices of traditionists with a criticism of their reliability as transmitters of traditions, by the author. of the preceding work; the notices arranged in alphabetical order.

The present copy is imperfect at the beginning as well as at the end; and numerous folios are wanting after fol. 78^b. It opens abruptly thus: من اخرج له في كتابه من الائمة الستة الخ The notices extend from

حفص بن عمر الالبلي الى ابن اسحق

For other copies see Berlin, No. 9939; Cairo, vol. i, p. 254; Br. Mus. Suppl., No. 630; Aṣafiyah, p. 790; Kopr., Nos. 1178-80; Ayâ Ṣūfiyah, Nos. 3488-92; and Râmpûr, p. 139. See also Hâj. Khal., vol. vi, p. 282; and Brock., vol. ii, p. 47.

The work has been lithographed in Lucknow, A.H. 1301.

Written in old Arabian Naskḥ, with notes and corrections in the margins throughout the copy. Not dated Probably, 16th century.

No. 711.

fol. 63; lines 25; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$

The Same.

A short fragment of the same work, beginning abruptly with the words:—

عبد الله بن المبارك اخبرنا ابو المعالي الابرقوهي انا زيد بن هبة الله

انا احمد بن قفرجل الخ *

The notices extend from الحسن بن علي الى اسمعيل بن عيسى البغدادي

The contents, included in the present fragment, differ slightly from the corresponding contents in the copy noticed above.

The MS. was read before the author and collated with his original copy, as appears from the following note on the margin of fol. 4^b:—

بلغت المفاصلة والعرض باصل المصنف و السماع عليه *

Written in fair Naskḥ, with marginal notes and emendations. Not dated. Probably, 14th century.

No. 712.

fol. 104; lines 19; size $9\frac{1}{4} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

اسماء رجال المشكوة

ASMĀ' RIJĀL AL-MISHKĀT.

Biographical notices of those traditionists and eminent scholars whose names occur in another well-known work of the author, entitled مشكوة المصابيح.

Author. Muhammad bin 'Abdallāh al-Khatīb at-Tabrizī محمد بن عبد الله الخطيب التبريزي, who flourished in the first half of the 8th century of the Hijrah. See Lib. Cat., vol. v, part II, No 349.

Beginning —

اللهم بك بسعين و عليك فتوكل سبحانك اللهم بحمدك على نعمك
بجميع محامدك الخ *

The work is divided into two chapters. The first contains notices of the companions of the Prophet and of their followers, arranged in alphabetical order and in three sections, the first dealing with the male companions, the second with the female, and the third with the followers of the companions of the Prophet. It may be observed that notices of those who are known by their *Kunyah* have been included in the same alphabetical arrangement, according to the initial letters of their *Kunyah*. The second chapter contains notices of scholars and traditionists, who left any original works behind them, beginning with امام مالک بن انس and ending with ابو زكريا معى الدين. يحيى بن شرف النووي.

At the end, the author states that he completed the present work on Friday, the 20th Rajab, A.H. 740 = A.D. 1340; and that he presented it to his Shaikh, Al-Husain bin 'Abdallāh bin Muḥammad at-Ṭibī (d. A.H. 743 = A.D. 1342), who highly appreciated it, as he had formerly appreciated the author's other work, entitled مشكوة المصابيح.

For other copies see Berlin, No. 9928; Āṣafiyah, p. 772; and Rāmpūr, p. 134. See also Hāj. K̲hal., vol. v, p. 567; and Brock., vol. ii, p. 195.

Written in different hands both Naskh and Nasta'liq. Not dated. Apparently, 16th century. Slightly water-stained.

The title-page is covered with seals, signatures and 'Arḍidāh. Among the twelve seals on the title-page, only the following five are legible:—

1. A seal bearing the inscription *از محمد مراد منخواهم*.
2. A seal bearing the inscription *اللهم صل على سيدنا محمد الشفيع وآله*
3. A seal of *عصمة الله بن نعمة الله*, dated A.H. 1060 = A.D. 1650.
4. A seal bearing the inscription *بزرگ نام خدایه جهان رحمن است*, dated A.H. 1066 = A.D. 1656
5. A seal of *محمد حسن بن شخی محمد يوسف*, dated A.H. 1084 = A.D. 1673.

A seal bearing the name of *عزیز النساء خاتون*, dated A.H. 1241 = A.D. 1825, is found on fol. 2^a

No. 713.

fol. 88; lines 21, size $10 \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$

The Same.

Another copy of the preceding work, beginning as above. Written in *Nim-Shikastah*. According to the scribe's statement at the end, the clerical errors are due to defects in the copy from which the present MS. was transcribed. Dated, A.H. 1204 = A.D. 1789.

Scribe: *محمد افضل*.

Four fly-leaves at the beginning contain the two following short tracts, written in a different hand.—

1. An anonymous tract on the science of tradition, beginning:—

الحمد لله الذي لم يزل عالما فديرا اما بعد فان التصانيف
في اصطلاح اهل الحديث قد كثرت وبسطت واختصرت فسألني بعض
الاخوان ان يخص له المهم من ذلك فاجبته اليي سؤاله رجاء الاندراج في
تلك المسالك الخ *

2. A short tract by the celebrated *العصاه الزبديه في السلاله الزينيه* Jalāladdin as-Suyūṭī (d. A.H. 911 = A.D. 1505), proving that the descendants of Zainab, the daughter of 'Alī, the fourth Caliph, have equal claims with the descendants of Ḥasan and Ḥussain the grandsons of the Prophet, to be called *Sharīf*.

Beginning:—

الحمد لله رب العالمين و هو حسبي وكفي و سلام على عباده الذين
اصطفى علي بن ابي طالب رضي الله عنه رزن من الاولاد المذكور
احد وعشرين و من الاناث ثمانى عشرة على خلاف في ذلك الخ *

For other copies of this second tract see Berlin, No. 9401; Paris, No. 4261; Goth., No. 91; Cairo, vol. vii, p. 245. See also Hâj. Khal., vol. iv, p. 184, and Brock., vol. ii, p. 150.

Written in ordinary Naskh.

No. 714.

foll. 14; lines 17, size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{3} \times 4$.

التبيين لاسماء المدلسين

AT-TABYÎN LIASMÂ' AL-
MUDALLISÎN.

A work containing biographical notices of those traditionists who, with intent to deceive, have related traditions which they pretended to have received from well-known and reliable Shaiḫs, but have omitted to mention the names of the inferior Shaiḫs, from whom they actually received those traditions

Author . Burhānaddīn Abū'l-Wafâ Ibrâhîm bin Muḥammad bin K̲halīl al-Halabî ash-Sh̲hâfi'ī خليل بن محمد بن ابراهيم بن الوفا ابراهيم بن محمد بن خلیل ابو الوفا ابراهيم بن محمد بن خليل بن محمد بن خلیل ابو الوفا المعجمی . He is also called the grandson of Ibn al-'Ajamî, because his mother belonged to the Al-'Ajamî family of Halab. His forefathers were natives of Tripoli in Syria; but he was born at his mother's home, Halab, in A.H. 753 = A.D. 1352. His father having died in his infancy, his mother took much pains for his education, and travelled with him to Damascus, where he learnt the Qurân by heart. Thence they returned to Ḥalab, where our author continued his education in the *Maktab* attached to the orphanage, founded by Naṣîraddîn at-Tawâshî After completing here his early education, he made a prolonged tour for the sake of acquiring learning, and visited several towns of Syria, Egypt, and Tunis, where he attended the lectures of numerous eminent scholars. Our author gained a profound knowledge of Hadis, in which subject he produced several valuable works, some of which, according to his biographers, were lost during the horrible invasion of Tamerlane. He died at Halab on the 26th Shawwâl, A.H. 841 = A.D. 1438. See Mu'jam of Ibn Fahd, fol 7^b; and Al-Qabas al-Hâwî, vol. i, fol. 19^b.

Beginning :—

الحمد لله رب العالمين ، العافية للمنقبين ... اما بعد فهذا تعليق فى
اسماء المدلسين كنت قد جمعتها فديما فى سنة اثنتين و سعين و سبعمائة

فى تعليق لى علي سىر ابى الفتح اليعمرى ثم فى تعليق لى علي صحاح
البخارى ثم انى نقلتهم الى هذا المؤلف المفرد الخ *

The notices are arranged in alphabetical order, beginning with
ابراهيم بن محمد بن ابى يحيى الاسلمى .

For other copies see Berlin, No. 9946; and Bodl, vol. ii, No
379. See also Hâj. Khal., vol. ii, p. 188; and Brock., vol. ii, p. 67.

Written in hasty Naskh. Not dated. Probably. 18th century

No. 715.

fol. 35, lines 10; size $6\frac{1}{2} \times 4\frac{1}{2}$, $3\frac{1}{4} \times 2\frac{1}{4}$

تذكرة الطالب

TADKIRAT AT-ṬĀLIB.

A rare work by the same author, containing short biographical
notices of the *Mukhadramîn*, or those traditionists who, though they
lived in the time of the Prophet, did not see him or embraced Islâm
after his death.

Beginning.—

الحمد لله المتوحد كبريائه المعصل بآلئه ... و بعد وهذا كتاب
مختصر فى من هو مختصر اوقبل انه مختصر الخ *

Cf. Hâj Khal., vol. ii, p. 263, where the work is given its
full and proper title, viz., تذكرة الطالب المعلم بمن يقال انه مختصر.

In his preface, the author tells us that the present work is the
first of its kind, no other work exclusively devoted to accounts of the
Mukhadramîn traditionists being extant in his time. He further
states that, as regards the notices of 42 of the *Mukhadramîn*, he col-
lected the materials from the works of Muslim bin al-Ḥajjāj (*d.* A.H.
261 = A.D. 875), Abû 'Amr bin as-Ṣalâḥ (*d.* A.H. 643 = A.D. 1245) and
'Abdarrahîm bin Ḥusain al-'Irâqî (*d.* A.H. 806 = A.D. 1404). These
notices are distinguished by the following abbreviations, viz., م for
Muslim, ص for Ibn as-Ṣalâḥ, and عن for Al-'Irâqî. The materials for
the remaining notices have been gathered from other sources.

The alphabetical series of proper names begins with الا حنف بن
وس and ends with عمرو بن سمر. It is followed by additional
chapters, containing *Kunya*, patronymics, and names of female
traditionists, arranged in alphabetical order.

It is stated, in the colophon, that the work was originally compiled in A.H. 793 = A.D. 1391, but that further additions to it were made down to the middle of A.H. 818 = A.D. 1415, when the work was completed in its present final form.

The present copy was transcribed from one written by the author's pupil, 'Umar bin Muhammad bin 'Umar bin Khiḍr (d. A.H. 873 = A.D. 1468), at Halab, in A.H. 838 = A.D. 1434.

Clearly written in Naskh Dated, A.H. 1290 = A.D. 1873

Scribe: أحمد بن محمد صنع الله.

Some additional notices of *Mukḥadramin*, mostly extracted from the *Taqrīb at-Tahdīb* of Ibn Ḥajar al-ʿAsqalānī (No. 701 above), are written in the margins of several folios, apparently in the same hand as the text.

The title-page contains a copy of the *Sanad*, which was granted by the author to one of his pupils, 'Umar bin Fahd al-Makkī (d. A.H. 885 = A.D. 1480), and was written in the author's own hand on the copy from which our MS was transcribed

No. 716.

fol. 15, lines 19, size $9\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{4} \times 4$

الا ٲٲبٲ بٲن رٲي بٲالا ٲٲٲلاٲ

AL-IGTIBÂṬ BIMAN RUMIYA BI'L- IKḤTILÂṬ.

A tract by the same author, containing notices on those traditionists who are generally regarded as responsible in their old age for a confused narration of Hadīṣ.

Beginning —

الحمد لله رب العالمين و العافيه للمعين ... اما بعد فهذا كتاب جمعته

على حروف المعجم في معرفة من ٲلا في عمرة من الذقات و غيرهم النيم *

The notices are arranged in alphabetical order, beginning with *سكرة بنت عبد الله* and ending with *ابن بن حنبل*. Cf. Berlin, No. 9947. See also Hāj. Khal, vol. i, p. 368; and Brock., vol. ii, p. 67.

The author tells us in the concluding lines that he completed the tract at Halab on the 2nd Jumādā I, A.H. 818 = A.D. 1415.

Written in hasty Naskh. Not dated Probably, 18th century.

No. 717.

fol. 233; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

الا صابة في تمييز الصحابة

AL-ISĤĀBAH FÎ TAMYÎZ
AŞ-ŞAHĤBAH.

A well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: *Shihâbaddîn Ahmad bin 'Alî bin Muhammad*, called *Ibn Hajar al-'Asqalânî* *حجر بن محمد الشهرستاني* (d. A.H. 852 = A.D. 1449). See *Lib. Cat*, vol. v, part i, No. 159.

Vol. I

Beginning —

الحمد لله الذي احصى كل شيء عددا *
 الحمد لله الذي احصى كل شيء عددا *

The work has been described in Berlin, No. 9948. For other copies see *Nûr 'Usmâniyah*, Nos. 660-670; *Hamidiyah*, No. 206; *Avâ Şûfiyah*, Nos. 2955-2959; *Köpr*, No. 245; *Waliaddîn*, No. 479.

The present volume breaks off abruptly in the middle of the account of *راهر بن الاسود*.

A seal bearing the inscription *ناصر الدين محمد اجمل محمدى* is found on the title-page.

The work has been printed in four volumes, in the *Bibl. Ind. Series*, Calcutta, A.D. 1856-1873.

No. 718.

fol. 128; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the first of the account of *راهر بن الاسود* and ending with that of *ظالم بن عمرو*.

No. 719.

fol. 245; lines and size same as above

The Same

Vol. III.

The third volume of the same work, beginning with باب العين and breaking off abruptly with the account of قسصة بن و فاص الاسلامى.

Foll. 8, 10 and 196 are seriously damaged.

No. 720.

fol. 224; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with فبصة and breaking off abruptly in the middle of the account of يوسف الانصارى

No. 721.

fol. 201; lines and size same as above.

The Same

Vol. V.

The fifth volume of the same work, beginning with what remains over from the fourth of the account of يوسف الانصارى. The alphabetical series of proper names ends on fol. 1^a, and is followed by a chapter containing *Kunyah*, beginning with انوامنة العزاري and ending with ام يحيى.

All these five volumes are written by one and the same scribe, in ordinary Naskh, within red-ruled borders. The headings are written in red. Illuminated frontispieces and title-pages of an ordinary kind have been supplied to the first and the second volumes. Not dated. Probably, 17th century.

Water-stained throughout. In several places the ink has corroded the paper.

No. 722.

fol. 294 ; lines 31 ; size $11 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$

The Same

Vol. I.

The first volume of an old copy of the same work, beginning as usual and ending with حرف الرء .

Written in good Naskh, with a tastefully illuminated title-page. Not dated. Probably, the latter part of the 15th century.

There is a valuable note in the margin of the title-page, a portion of which has unfortunately been cut off by the binder, in which the scribe says that the present copy was presented by Al-Malik al-Ashraf al-Muhammad Abû'n-Nasr Qâytibâ'î al-Mahmûdî, as a religious endowment, to the Madrasah of Bâbassalâm, a well-known gate of the holy Mosque of Mecca. Qâytibâ'î al-Mahmûdî (A.H. 873-901=A.D. 1468-1495) was a most accomplished Mamlûk King of Egypt. He erected numerous religious and other public buildings throughout his kingdom, especially in Hijâz, where he constructed an iron pavilion on the sacred tomb of the Prophet; and he rebuilt the great Mosque of Medina, adding to it a separate building for a Madrasah. He also founded the above-mentioned Madrasah of Mecca, to which the present MS. was presented. See Târikh Ibn Iyâs, fol. 75^b-232^b; isâlah by 'Abdalbâsiṭ, fol. 12^b-13^a; and Husn al-Muḥâḍarah, fol. 345^a.

No. 723.

fol. 293 ; lines 31 , size $11\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

The Same.

Vol. IV.

The fourth and last volume of the same work, from حرف الراو to the end.

In the colophon, the scribe states that the present copy of the work was made from a transcription of the author's autograph copy; and further that the original work contained an additional chapter, designated السبمات , but that this chapter could not be traced by the copyist of the transcription referred to. The colophon, copied from the above-mentioned transcription, runs thus:—

وهو آخر ما وجدته بخط شيخ الاسلام حانظ العصر ابى الفضل ابن حجر العسقلانى امير المومنين فى الحديث مصنف الكتاب تغمده الله بالرحمة و الرضوان و اسكنه مسيح الجنان و قد بقي عليه المبهمات و قنصر منها كثيرا لكنى لم اظفره الى الآن و عسى ان ظفر به ان شاء الله تعالى و قد نمقت الكتاب جميعه فى مدة يسيرة جداسن خط مؤلعه *

Written on thick creamy paper in fair Naskh, with a tastefully illuminated frontispiece, within red-ruled borders. The headings are in red. Dated, the 4th Rabi' II, A.H. 1118 = A.D. 1706

No. 724.

fol. 256; lines 27; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

تبصير المنتبه بتحرير المشتبه

TABŞÎR AL-MUNTABIH BITAHRÎR AL-MUSHTABIH.

A dictionary of such names and *Nisbah* of traditionists, as are written in a similar way and liable to be confounded.

By the same Ibn Hajar al-'Asqalanî

Several folios are wanting at the beginning. The MS. opens with the account of *بانه بنت ابى العاص روج عبد الوهاب الثقفى*.

The work is an improved and enlarged edition of *Al-Mushtabih* of Ad-Dahabî (No 709 above). According to the following colophon, the work was completed on the 17th Jumâdâ I, A.H. 816 = A.D. 1413 —

فرغ منه ملخصه و مبدئه العقير احمد بن على بن محمد بن محمد العسقلانى الشهير بالنسحجر فى مدة آخرها سابع عشر جمادى الاولى سنة ست عشرة و ثمان مائة *

For a detailed account of the work, as well as its sources, see Br Mus. Suppl., No. 632. See also Âsafiya, p 774; Hâj. Khal., vol ii, p 182; and Brock., vol. ii, p. 68.

The present copy was transcribed by the author's disciple, Ahmad bin 'Abdarrahmân bin Sulaimân al-Juhanî, who was born in Cairo, A.H. 792 = A.D. 1390, and died in A.H. 875 = A.D. 1470. For his life see Al-Qabasat-Hâwî, vol. i, fol. 39^b.

Written in Naskh, with marginal notes and emendations. Dated the 1st Rabî' II, A.H. 841 = A.D. 1437. Slightly worm-eaten.

No. 725.

fol. 50; lines 24; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another incomplete copy of the same work, ending with a portion of the chapter: حرف الصاد المهملة.

Beginning:—

الحمد لله جامع الناس ليوم لا ريب فيه الخ *

Written in Arabian Naskh. Foll. 47–50 are supplied in a later hand. Not dated. Apparently, 19th century.

No. 726.

fol. 13; lines 25. size $7\frac{1}{4} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

المرحمة الغيثية بالترجمة الليثية

AL-MARḤAMAT AL-ĠAIṢĪYAH BI'T-TARJAMAT AL-LAIṢĪYAH.

Life of Imâm Abû'l-Ḥâriṣ Lais bin Sa'd al-Fahmî al-Fârisî, with a collection of traditions narrated by him and called عوالي الحديث.

By the same Ibn Ḥajar al-'Asqalânî.

Beginning:—

الحمد لله الذي فضل بعض خلقه على بعض درجات
 اما بعد فان جماعة من الاخوان التمسوا افراد مختصر من اخبار وفيه الديار
 المصرية ابي العارث الليث بن سعد و شيئاً من عوالي حديثه تذكرة لعده
 و تبصرة لمن يخفى عليه حال من قبله الخ *

Lais bin Sa'd al-Fahmî, the great jurist and traditionist of Egypt, who derived his origin from an Isfahân family, was born in Egypt, A.H. 94 = A.D. 712. In A.H. 113 = A.D. 731, being then twenty years of age, he made a pilgrimage to Mecca, and heard traditions delivered by Nâfi' (d. A.H. 117 = A.D. 735), Zuhri (d. A.H. 124 = A.D. 742), 'Atâ

bin Abî Rabâh (*d.* A.H. 114 = A.D. 732) and other eminent traditionists of Hîfâz. He also travelled to 'Irâq, and heard traditions narrated by Hîshâm bin 'Urwah (*d.* A.H. 146 = A.D. 763). Laiş bin Sa'd studied Ḥadîṣ under not less than fifty Tâbi'in (followers of the companions of the Prophet). His credibility as a traditionist and jurist is fully recognised. Imâm Shâfi'î said of him: "Laiş bin Sa'd was a more learned jurist than Imâm Mâlik; but his disciples and friends could not exalt him sufficiently." He was also noted for his generosity and liberality. He enjoyed a yearly income of five thousand *dînâr*; and this sum he spent in gifts and other charitable ways. He died in Egypt on Friday, the 15th of Sha'bân, A.H. 175 = A.D. 791. For accounts of his life see Ḥusn al-Muhâdarah, fol. 138^b; Taḍkirat al-Huffâz, vol. i, p. 202; Al-Ansâb by As-Sam'ânî, fol. 434^b; Al-Ikmâl, fol. 180^b; Al-Mugnî, fol. 84^b, Al-Kâshîf, fol. 113^b; and Ibn Kḥallikân (De Slane's translation), vol. ii, p. 543.

A copy of the work is noticed in Berlin, No. 10121. See also Brock., vol. ii, p. 70, and Hâj. Kḥal., vol. v, p. 491.

Written in Naskh, with occasional rubrics

Dated, A.H. 848 = A.D. 1445.

The present copy was collated with the original, at the shrine of Imâm Laiş, as stated in the following note in the margin of the last folio.—

بلغ مقابلته عند ضريح الامام الليث

No. 727.

fol. 309; lines 27; size $10\frac{1}{4} \times 6\frac{1}{2}$, $7\frac{1}{3} \times 4\frac{1}{4}$.

المعجم

AL-MU'JAM.

A biographical dictionary of the male and female traditionists, under whom the author received his education, and from whom he obtained *Sanad*.

Author. Najmaddîn 'Umar bin Muhammad bin Muhammad bin Fahd al-Makkî al-Aṣarî ash-Shâfi'î نجم الدين عمر بن محمد بن محمد بن فهد المكي الاثري الشافعي. He was born at Mecca in A.H. 812 = A.D. 1409. After learning the Qurân by heart, and being initiated in the various branches of Muhammadan literature by his father, Taqîaddîn Muhammad (*d.* A.H. 871 = A.D. 1466), he travelled to Egypt, Syria and Palestine, where he attended the lectures of numerous tradition-

sts and obtained their *Sanad*, which he subsequently arranged in book-form. The number of his teachers or *Shaiḥhs*, whose biographies are contained in the present work, surpassed eleven hundred. Besides the present work, our author compiled a supplement to the historical work by Taqīāddīn Muhammad bin Aḥmad al-Fāṣī (*d.* A.H. 832 = A.D. 1429), entitled *العقد الثمن في تاريخ البلد الامن*. He died on Friday, the 7th Ramadān, A.H. 885 = A.D. 1480. For his life see *Al-Qabasat-lâwî*, vol. ii, fol. 9^b

Some folios are wanting at the beginning. The present copy opens abruptly with the words: *واخذ عن خاله* و نفعه باليدر محمود العلونى و اخذ عن خاله السمنى العربى ابراهيم بن بوس بن حسن بن على . It ends with the life of *بن محمد بن ركبنا الربدى*

The work was completed at Mecca, in A.H. 861 = A.D. 1457; and the present copy was transcribed by the author's son, 'Abdal'aziz bin Umar bin Muhammad bin Muhammad bin Fahd al-Makkî (*d.* A.H. 921 = A.D. 1515), in A.H. 906 = A.D. 1500, as stated in the following lines at the end —

و قد انتهى العرض مما اردت جمعه من مسايخى الدين سمعت منه
 اواجازو لي الرواية عنهم و كان الفراغ من تسويد ذلك فى اخر
 الخميس حادى عشر شوال سنة احدى و ستين و ثمان مائة بمذولنا بمكة
 المشرفة تجالة الكعبة المعظمة و كان الفراغ من هذه النسخة المباركة
 فى يوم الخميس ناسع عسرى ربيع الثانى سنة ست و تسعمائة بمذوله
 بمكة المسرفة و كتبه ابن مؤلفه الفغير الى لطف الله . عونہ ابو الخير
 ابو فارس محمد المدعو عبدالعزيز بن محمد المدعو عمر بن محمد بن
 محمد بن ابى الخير محمد بن فهد الهاشمي العلوي المكي السافعي *

For another copy of the work see Berlin, No. 10131. See also Brock., vol. ii, p. 175.

Foll. 306^a–309^b contain a list of the *Sanad*, which were granted to our author by his *Shaiḥhs*.

Written in fair Naskḥ, with numerous lacunae throughout. The readings are in red.

In a note in the margin of fol. 305^b, Muhammad bin 'Abdallâh bin Humaid al-Hanbalî (*d.* A.H. 1295 = A.D. 1878) tells us that, in A.H. 285 = A.D. 1868, he extracted considerable material from this book for his work, entitled *السحب الوائفة على ضرائح العنابلة* (No. 785 below).

No. 728.

fol. 8 ; lines 23 ; size $7 \times 5\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

الاحقات

AL-ILĤÂQÂT.

A tract containing eleven *Sanad*, granted to 'Umar bin Muhammad bin Fahd al-Makkî (d. A.H. 885=A.D. 1480) by different *Shaikhs*. Each *Sanad* is followed by a list of the names of those scholars, from whom the *Shaikh* himself had received *Sanad*. All the *Sanad* are dated A.H. 839=A.D. 1435.

The present copy is defective at the beginning. It opens abruptly with the latter portion of the list of the names attached to the sixth *Sanad*, beginning with زيد بن عبد العجلوني .

We learn from Al-Qabas al-Hâwî, vol. ii, fol. 11^a, that 'Umar bin Fahd had collected his *Sanad* in book-form ; and it is probable that the present tract is a supplement to that collection, as the word الاحقات suggests.

The present copy was transcribed at Mecca by Ahmad bin bin 'Abdallah al-Asari, in A.H. 899=A.D. 1493, as stated in the following colophon —

فرغ نقلا و ترتيبا لغالب هذه الاحقات العبد الفقير الى رحمة الله
الغني احمد بن بن عبد الله الاثري بمكة المشرفة بصفح ابى قبيس
في ربيع الاول سنة ٨٩٩ احسن الله ختامها *

Written in bad Naskh.

In a note written in a different hand in the margin of fol. 1^a, the tract is wrongly described as a table of contents of the biographical work, entitled الضوء اللامع في القرن التاسع .

No. 729.

fol. 45 ; lines 17 ; size 7×5 ; 5×4 .

[اسماء الرجال]

[ASMÂ' AR-RIJÂL.]

A list of the names, arranged in alphabetical order, of the *Shaikhs* from whom the following traditionists got permission to narrate *Hadîs* :—

1. Rāḍiaddīn Ibrāhīm bin Muḥammad at-Tabarī (*d.* A.H. 722 = A.D. 1322. See *Ad-Durar al-Kāminah*, vol. i, fol. 15^b).
2. Salāhaddīn Muḥammad bin Abī 'Umar al-Maḥdī (*d.* A.H. 780 = A.D. 1378. See *Ad-Durar al-Kāminah*, vol. ii, fol. 98^b).
3. 'Ā'ishah bint Muḥammad bin 'Abd al-Hādī (*d.* A.H. 816 = A.D. 1413. See *Al-Mu'jam*, by Ibn Fahd, fol. 97^a).
4. Ruḳayyah bint Yahyā bin 'Abdassalām (*d.* A.H. 815 = A.D. 1412. See *Al-Mu'jam*, by Ibn Fahd, fol. 85^a).
5. Abū't-Tāhir Muḥammad bin Muḥammad, called Ibn al-Kuwaik (*d.* A.H. 821 = A.D. 1418. See *Al-Qabas al-Hāwī*, vol. II, fol. 104^b).
6. Al-Jamāl 'Abdallāh bin 'Alī al-Qalānisī (*d.* A.H. 817 = A.D. 1414. See *As-Suḥub al-Wābilah*, fol. 80^a).
7. 'Abdarrahmān bin Muḥammad bin Ṭulūbgā bin 'Abdallāh as-Saifī (*d.* A.H. 825 = A.D. 1422. See *Al-Mu'jam*, by Ibn Fahd, fol. 111^b).
8. Muḥammad bin Abī Bakr, called Ibn Jamā'ah (*d.* A.H. 819 = A.D. 1416. See *Al-Qabas al-Hāwī*, vol. II, fol. 49^b).
9. Abū Bakr bin al-Ḥusayn al-Marāḡī (*d.* A.H. 816 = A.D. 1413. See *Al-Mu'jam*, by Ibn Fahd, fol. 61^a).

In the following note at the beginning, the authorship of the present work is ascribed to Shamsaddīn Abū'l Khair Muḥammad bin 'Abdarrahmān as-Sakhāwī (*d.* A.H. 902 = A.D. 1497):—

اما بعد وقد قرأت بخط المحدث شمس الدين السخاوي ما صورته -
 وبعد فهذا حرز ثبت فيه اسماء جماعة اجازوا للرؤي الطبري و الصلاح
 ابن ابي عمرو عايسة ابنة ابن عبد الهادي و رقية ابنة يحيى بن عبد السلام
 المدنية و ابي الطاهر ابن الكويك و الجمال عبد الله الكنبلي سبط
 القلانسي و عبد الرحمن بن محمد بن طولونغا و العلامة العز محمد بن
 ابي بكر ابن جماعة و العلامة الزين ابي بكر بن الحسين المراني غير
 ملتمز الاستيعاب و لا ان بعضهم لم يسمع علي بعضهم *

The names of the Shaiḫs, contained in this alphabetical list, begin with Ibrāhīm bin Aḥmad, called Ibn Amīnaddawlah, and end with Yūsuf bin Mu'ammār, called Ibn al-Fākhīr.

Fol. 45^a contains another short list, compiled by Muḥammad bin Aḥmad bin 'Alī al-Fāṣī (*d.* A.H. 832 = A.D. 1429), of the names of the Shaiḫs, who granted permission for transmitting Ḥadīṣ to most of the traditionists of Egypt.

Written in rough Naskh. Water-stained throughout. Foll. 29-32 have been rendered illegible. Not dated. Probably, 16th century

No. 730.

fol. 156; lines 21; size $9 \times 7\frac{1}{2}$, 7×4

اسماء الرجال

ASMÂ' AR-RIJÂL.

A work containing biographical notices of those traditionists whose names occur in the same author's work, entitled جامع الصحاح, also known as مجمع بحار الانوار في عرائب النزيل و لطائف الاخبار, a well-known dictionary of the rare words used in the Qurân and traditions.

Neither the title of the work nor the author's name are mentioned in the text. In the following anonymous note on the title-page, it is suggested that the work is by Muhammad bin Tâhir as-Siddiqî al-Fattanî (d. A. H. 986 = A. D. 1578), and entitled اسماء رجال جامع الصحاح —

هذه الم نسخة في اسماء رجال كتاب جامع الصحاح و اظن مؤلفها
الشيخ محمد [بن] طاهر الفتنى مؤلف كتاب جامع البحار *

Though the biographers of Muhammad bin Tâhir al-Fattanî do not enumerate the present work in the list of his compilations, there is every reason to believe that he is the author. He is certainly the author of the well-known dictionary mentioned above (مجمع البحار) to which he refers on fol. 195^b in the following terms —

و قد ذكرنا ذلك في خاتمة مجمع البحار

Besides this, in the preface, he praises his teacher, Shaiikh 'Alî bin Ḥusâmaddin al-Muttaqî (d. A. H. 975 = A. D. 1567); and we know from the Akhbâr al-Akhyâr (p. 322) that no work of Al-Fattanî is without a eulogy of this teacher. For the life of Al-Fattanî see Lib. Cat. vol. v, part ii, No. 315.

Beginning:—

بحمدك اللهم ان رجعت اعلام هذا الدين الكفيفى علي كواهل
نمة السنة العراء النخ *

In the preface, the author tells us that it was while he was studying Hadis under Shaiikh 'Alî al-Muttaqî that he formed the project of compiling the present work, and began to collect materials. He further proceeds to tell us that when he had completed it, he was

anxious to find out some proper person to whom he might suitably dedicate the work. Meanwhile, he was summoned to court by the reigning emperor, who received him with marked respect; and thus our author got an opportunity to present his work personally to that emperor. The latter's name is not mentioned in the dedication, but evidently he is Akbar the Great (A.H. 963-1014=A.D. 1556-1605), who, at the time of his conquest of Gujarât, received our author in audience with much respect and kindness. See *Akhbâr al-Akhyâr*, p. 322; *Subhat al-Marjân*, p. 43; *Ithâf an-Nubalâ*, p. 397; *Ma'âşir al-Kirâm*, fol. 85^b; *Ḥadâ'iq at-Ḥanafiyyah*, p. 385; and *An-Nûr as-Sâfir*, fol. 183^b.

The work is arranged in three *Fasl*, the first of which, consisting of several *Anwâ'*, is chiefly occupied with a short biography of the Prophet. The second, extending only to two folios, contains some account of certain other prophets. The third *Fasl* is divided into two *Naw'*, the first of which deals mainly with the ten most eminent companions of the Prophet, called العشرة المبشرة; the second, which forms the bulk of the work, comprises notices of other male and female companions of the Prophet, their followers (تابعين), and other traditionists, arranged in alphabetical order.

Written in fair Naskh, but with numerous clerical errors. The headings are in red.

A note on the title-page, by 'Abdarrahmân bin Muḥammad Aslam al-Ḥanafî, a former owner of the MS, tells us that it came into his possession at Aurangâbâd in A.H. 1147=A.D. 1734. Hence we cannot accept the statement contained in a note, written in another hand, at the end, to the effect that the present copy was transcribed in A.H. 1148=A.D. 1735. The general appearance of the MS. suggests, however, that it was written towards the end of the 17th century.

The present copy contains a table of contents at the beginning.

The title-page contains a short biography of the author, extracted from the *Akhbâr al-Akhyâr*.

No. 731.

fol. 120; lines 19; size 8½ × 6; 5 × 3½.

المغني في اسماء الرجال

AL-MUGNÎ FÎ ASMÂ' AR-RIJÂL.

An orthographical dictionary, by the author of the preceding work, of those proper names and *Nisbah*, especially those of tradition-

ists, which are written in a similar way and are therefore liable to be confounded, accompanied by occasional short biographical notices

Beginning:—

الحمد لله الذي فضل بذني آدم بتعليم الاسماء الخ *

The work is arranged alphabetically; and under each letter, following the proper names, there is a separate section for *Nisbah*. The last two folios contain brief notices of the Prophet, his four Caliphs, the well-known four Sunnite Imâms, and the authors of the six canonical books of Hadîṣ.

For other copies of the work see Âsafiyah, p. 788, and Bûhârî, No 242

Written in fair Naskh, within double red-ruled borders. Not dated. Probably, the latter part of the 17th century.

A seal bearing the inscription ابو المكارم عى عنه, dated A. H. 1197 = A. D. 1783 is found on the title-page.

The work has been twice lithographed at Delhi, viz., in A. D. 1873 and 1891

No. 732.

fol. 243; lines 25; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$

الكمال في اسماء الرجال

AL IKMÂL FÎ ÂSMA' AR-RIJAL.

A biographical dictionary of those traditionists and eminent scholars whose names are mentioned by At-Tibrîzî (who flourished in the first half of the 8th century of the Hijrah) in his *Mishkât al-Masâbîh*.

Author. 'Abdalhaqq bin Saifaddîn ad-Dihlawî سف عبدالحق بن سيف الدين الدهلوى (d. A. H. 1052 = A. D. 1642). For his life see Lib. Cat., vol. vi, No. 490.

Beginning:—

الحمد لله الذي بعث محمدا صلي الله عليه وسلم الي كافة الناس الخ *

It is stated in the preface that the author compiled the present work after completing his well-known Persian commentary on the *Mishkât al-Masâbîh*, entitled *لمعات التنقيب في شرح مشكوة المصابيح*.

The preface contains no account of the plan followed; but the main body of the work is arranged alphabetically, and this is preceded by short biographical accounts of the four early Caliphs and the wives and descendants of the Prophet. The alphabetical series begins

on fol. 30^b with **انور اللحم** and ends on fol. 220^a with **سيرة**. It is followed by a supplement, designated **نذيل في اصحاب الكتب**, containing notices of some eminent scholars, beginning with **امام مالك بن** **انور** and ending with **ابو جعفر احمد بن محمد بن سلامة الطحاوي**.

The work is not mentioned in any catalogue, but it is commonly met with in India.

The present copy was transcribed at the request of the founder of the library, in A.H. 1297 = A.D. 1879.

Written in neat Naskh, but with numerous clerical errors and short lacunae. The headings are in red.

Scribe **أحمد هادي بن أبا كلب علي**.

No. 733.

fol. 28, lines 21, size 9 × 6, 6 × 4.

(A MS containing two separate works, bound together.)

fol. 1^b—15^b

I

[رسالة في رجال الصحيحين]

[RISĀLAH FĪ RIJĀL AṢ-ṢAḤĪḤAIN.]

An anonymous tract, containing an alphabetical list of the names of those companions of the Prophet whose narratives are found in the *Saḥīh Bukhārī* and the *Saḥīh Muslim*.

Beginning:—

الحمد لله رب العالمين و العافية للمتقين باب أسماء الصحابة
الدين اخرج عنهم في الصحيحين الن *

The author, who does not reveal his name, completed the work in Jumādā I, A.H. 1048 = A.D. 1638, according to the following statement at the end:—

رفع الاتمام في اوائل جمادى الاول سنة ١٠٤٨ *

Written in fair Naskh, with occasional rubrics.

fol. 16^a—28^b.

II.

طبقات الرواة ومناديق الحكاة

ṬABAQĀT AR-RUWĀT WA
ṢANĀDĪQ AL-ḤUKĀT.

Another tract, containing names of those companions of the Prophet by whom traditions were narrated.

Author Muṣṭafâ bin Hamzah bin Ibrâhîm بن مصطفى بن حمزة بن إبراهيم
ابراهيم.

Beginning —

الحمد لله رب العالمين باب عدد الاحاديث المروية عن رسول
الله صلى الله عليه وسلم بعيد عن الامكان حصرة غير ان جماعة من اهل
العلم بالغوا في تتبعها وحصروا ما امكنهم النج *

The work consists of several *Bâb*, each of which contains the names, arranged alphabetically, of those companions who narrate a given number of Hadîs. Only those companions are omitted (380, in all) who narrated but a single Hadîs, as the author tells us in the following concluding lines.—

اصحاب الواحد من الرجال و النساء ثلاث مائة و ثمانون و بيعة
شخصا لكن تركتها خوفا من الاطالة و الملل *

In the colophon, we are told that the present work is an extract from the *Talqîh* of Ibn al-Jawzî (d. A.H. 597=A.D. 1200) —

هذه منقولة من كتاب التلخيص للشیخ الامام العالم العلامة جمال الدين
ابى الفرج عبدالرحمن بن على بن محمد بن الجوزى *

Both the above tracts are written in the same hand

No. 734.

foll. 30; lines 25; size $8\frac{1}{4} \times 6$; 6×4 .

منتخب الاسانيد

MUNTAKHAB AL-ASÂNÎD.

In this work the author, 'Îsâ al-Ja'farî, gives a list of the numerous books which his Shaikh, Shamsaddîn Abû 'Abdallâh Muhammad bin 'Alâ'addîn al-Bâbî al-Qâhirî ash-Shâfi'î (d. A.H. 1077=A.D. 1666; see *Khulâsat al-Aṣar*, vol. iv, p. 39), read under his various teachers, together with their *Isnâd* and occasional references to their lives.

The full title of the work, as stated at the end, is: منتخب الاسانيد
في وصل المصنفات و الاجزاء و المسانيد.

Beginning :—

و صلي الله علي سيدنا محمد و آله و صحبه و سلم - فحمدك
 اللهم يا من وصل من انقطع اليه فاتصل سنده بالعروة الوثقى و بعد فلم
 يزل سنة الاسناد في هذه الامة يمتطي الي غرائبها غوارب الاغتراب النخ *

The author, whose full name is Abû Maktûm 'Îsâ bin Muhammad bin Muḥammad bin Ahmad bin 'Âmir al-Maġribî al-Ja'farî ^{ابو مکتوم} ^{عيسى بن محمد بن محمد بن احمد بن علي المغربي الجعفري}, was born at Zawâwah (in Morocco). He travelled to Algeria, where he studied under Abû's-Salâh 'Alî bin 'Abdalwâhid al-Anṣârî (*d.* A.H. 1057 = A.D. 1647), and having married his daughter, he remained with him more than ten years. On the death of his wife and father-in-law, he left Algeria for Tunis, where he read under several distinguished scholars. In A.H. 1062 = A.D. 1652, he made a pilgrimage to Mecca, where he stayed in the Dâ'ûdiyyah monastery until the end of A.H. 1063 = A.D. 1653. Afterwards, he made a journey to Egypt, where he attended the lectures of Ahmad al-Khafâjî (*d.* A.H. 1069 = A.D. 1659), Muhammad ash-Shawbarî (*d.* A.H. 1069 = A.D. 1659), Ash-Shabramallisî (*d.* A.H. 1087 = A.D. 1676) and others. He then revisited Mecca, where he settled permanently, and served as a teacher in the Madrasah attached to the *Masjid al-Harâm*. Besides the present work, he wrote ^{مقالد الاسانيد} ^{مقالد الاسانيد}, a treatise containing biographical notices of his Mâlîkî Shaiḥs. He died at Mecca in A.H. 1080 = A.D. 1669. See Khulâṣat al-Aṣar, vol. iii, p. 240.

The author tells us in the preface that, in A.H. 1070 = A.D. 1659, with a number of other students, he read several books under the above-mentioned Shamsaddîn al-Bâbî, who granted them all a general permission to transmit his teaching and writings to others. At the request of his fellow-students, he wrote this work, in which are collected the best *Isnâd* of the afore-said Shaiḥ.

Written in fair Naskh.

Not dated. Probably, 18th century.

No. 735.

fol. 47, lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

الفوائد الداراري

AL-FAWÂ'ID AD-DARÂRÎ.

Life of Abû 'Abdallah Muhammad bin Isma'il al-Ju'fî al-Bukhârî (*d.* A.H. 256=A.D. 870), with a bibliographical account of his works.

Author Isma'il bin Muhammad bin 'Abd alhâdî bin 'Abd alganî as-Sayyid bin Muhammad bin 'Abd alhâdî bin 'Abd alganî al-Jarrâhî ash-Shâfi'î al-'Ijlawnî بن عبد الهادي بن عبد الغاني اسعيد بن محمد بن عبد الهادي بن عبد الغاني العجلوني عبد العنى الجراحي الشافعي العجلوني. He was born at 'Ijlawn, a village in Syria, A.H. 1087=A.D. 1676. In A.H. 1100=A.D. 1688, he made a journey to Damascus, where he studied under several scholars, such as Shâikh 'Abd alganî an-Nâbulusî (*d.* A.H. 1143=A.D. 1731), Abû'l-Mawâhib al-Hanbalî (*d.* A.H. 1126=A.D. 1714), Ahmad al-Gazzî (*d.* A.H. 1143=A.D. 1731), 'Abdallâh al-'Ijlawnî (*d.* A.H. 1112=A.D. 1700), Yûnus al-Misrî (*d.* A.H. 1120=A.D. 1708) and 'Abd alrahîm al-Kâbulî (*d.* A.H. 1135=A.D. 1722). He soon acquired a considerable knowledge of various branches of Muhammadan literature, especially of Hadîṡ, on which subject he compiled several useful works. For a long time he served as a professor in the Madrasah attached to the Umawî Mosque at Damascus, and died in the month of Muharram, A.H. 1162=A.D. 1748. See *Silk ad-Durar*, vol. i, pp. 259-272, and *Tâj at-Tabaqât*, vol. xii, part ii, fol. 373^b.

Beginning —

الحمد لله العالم بجميع الاشياء جملة وتفصيلا الخ *

The work is divided into four chapters, as follows:—

Fol. 1^b. الباب الاول في بيان مولد الامام البخاري و بدء امره و نشأته وفي بيان نسبه *

Fol. 9^a. الباب الثاني في بيان رحلته الواسعة لاخذ العلم من الافطار التاسعة و بيان شيوخه *

Fol. 17^b. الباب الثالث في ما ورد في اهل الحديث و منهم البخاري.

Fol. 23^a. الباب الرابع في بيان تصانيفه المفيدة

Written in ordinary Naskh, with marginal notes and emendations. Dated, A.H. 1151=A.D. 1739.

The present copy was read before the author three times, as appears from the following note on fol. 23^a.—

بلغ مقابلة و قراءة على مؤلفه حفظه الله تعالى اولا و ثانيا و ثالثا *

No. 736.

foll 10; lines 13-15; size 9×5, 6×4.

المنظومه في اسماء اهل بدر

AL-MANZŪMAH FÎ ASMÂ'
AHLI BADR.

A versified tract, containing the names of those companions of the Prophet who took part in the battle of Badr.

Author Ahmad bin 'Alī al-Uṣmānī al-Manīnī العثماني المنبني. He was born at Manin on the 12th Muharram, A.H. 1089 = A.D. 1678. At the age of thirteen years, he went to Damascus, where he studied under several scholars; and he was then appointed professor in the Madrasahs, 'Adiliyah, Sulaimaniyah and As-Samisatiyah. Subsequently, he held the post of Qâdi at Qârâ, and then the post of Khatib in the Umawî Mosque of Damascus. He composed about twelve hundred verses, and produced several valuable books. Besides the three works mentioned in Brock., vol. ii, p. 282, the following compositions of his are enumerated in the Silk ad-Durar, vol. i, p. 135 —

فتح القريب شرح النموذج اللبيب; النموذج اللبيب في خصائص الحبس;
القول المرعوب; النسمات السحرية في مدح خير البرية; شرح رسالة فاسم بن فطلوفا;
بلعة المحتاج في مناسك الحاج; القول الموحز في حل الملغز; فتح المنان; العقد المنظم;
إضاءة الدراري في شرح; الفوائد السنه في العوائد النحوية; مطلع النورين
صحيح البخاري (left incomplete).

He died on the 19th Jumâdâ II, A.H. 1172 = A.D. 1759. See Silk ad-Durar, vol. i, p. 133; and Tâj at-Tabaqât, vol. xii, part ii, fol. 114^b

Beginning —

يقول احمد ابو العباس من بالمفني شاع بين الناس

The tract concludes thus:—

والحمد لله على التوفيق لجمع هذه على التكفيق

Written in fair Naskh. Not dated. Probably, 19th century.

No. 737.

foll 15; lines 17, size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$

حباب الاحباب

ḤIBÂB AL-AḤBÂB.

A short tract, containing a mere alphabetical list of the names of those companions of the Prophet whose fathers also enjoyed the companionship of the Prophet, taken chiefly from الاستيعاب في معرفة الاصحاب (No 692 above), beginning with ابو بكر عبدالله بن ابي فعاظه and ending with يوسف بن عبد الله بن سلام.

Author · Muhammad Abû Bakr bin ‘Abdarrahmân ابو بكر محمد
 The exact years in which our author flourished cannot be traced

Beginning —

الحمد لله الذي شرف الانسان و خصصهم بدائع الايادي و روايع
 الاحسان النعم *

Written in ordinary Naskh Not dated, 19th century

SHÎ‘AH TRADITIONISTS.

No. 738.

foll. 210; lines 15; size $10\frac{1}{2} \times 7$, 8×4

كتاب الرجال

KITÂB AR-RIJÂL.

A most reliable biographical dictionary of the Shî‘ah traditionists, edited and re-arranged in strict alphabetical order by Muhammad Taqî al-Khâdim al-Ansârî.

Author: Abû'l-‘Abbâs Aḥmad bin ‘Alî bin Ahmad bin al-‘Abbâs-an-Najâshî ابو العباس احمد بن علي بن احمد بن العباس النجاشي, the

great Shī'ah traditionist, who was born in A.H. 372=A.D. 983, and died at Matrâbâd in A.H. 450=A.D. 1058. See *Khulâsat al-Aqwâl*, fol 13^b; *Naqd ar-Rijâl*, fol. 19^a; *Manhaj al-Maqâl*, fol. 25^a; *Muntaha'l-Maqâl*, fol 25^b, *Nadd al-Idâh*, p. 32.

The editor's preface begins —

الحمد لله على ما وهب انا العبد ابن ابي المعاني محمد
تعب الخادم الانصاري مع ضييع متاعي و انخفاض شراعى و فصرباعى
تعرفت فى لجة بحر الفياشى مارأيت لتحصيل المرام احسن من النجاشى
ورتبته على ترتيب حروف الهجاء ليسرع في حصوله النخ *

The work begins —

الحمد لله رب العالمين و صلوة على سيدنا محمد النبى و اهل بيته
الطاهرين النخ *

The author, in a short preface, tells us that when he came to know that some opponents of the Shī'ah sect were ignorantly reproaching them with having no authoritative evidence as to the origin of their faith and beliefs, he determined to compile the present biographical dictionary, dealing with Shī'ah traditionists and authors, with an enumeration of their works as far as he could trace them

The work is arranged alphabetically, except that the names of a few companions of the Prophet and of 'Alī have been placed first. The alphabetical series of proper names begins on fol 5^a with آدم بن and ends on fol. 207^a with بسبن الضرب; and it is followed by *Kunyah* beginning with ابوعبى المكفوف and ending with ابورب الانصاري.

For another copy of the work see *Âsafiya*, p 780. See also *Kashf al-Hujub*, fol. 116^b.

Written in Naskh, with a few marginal notes and emendations. The headings are in red Fol 98^b is blank

Dated, A.H. 1292=A.D. 1875.

Scribe: فضل علي الرضوى.

The title-page contains a short biography of the author.

Nineteen fly-leaves at the end contain miscellaneous notes and extracts from various books.

No. 739.

foll. 96; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$

خلاصة الاقوال في معرفة الرجال

KHULÂṢAT AL-AQWÂL FÎ MA'RIFAT
AR-RIJÂL.

A short biographical dictionary of the Shî'ah traditionists

Author Jamâladdîn Ḥasan bin Yûsuf bin 'Alî bin al-Mutahhar

جمال الدين حسن بن يوسف بن علي بن المطهر الحلي

The author, Al-Hillî, a great Shî'ah jurist, was born on the 19th Ramaḍân, A H 648=A D 1250. In the present work, on foll. 15^a-16^a, he gives us a short autobiography, accompanied by a list of the works, about sixty in number, which he had compiled prior to the composition of the present work. According to the Majâlis al-Mû'mînîn, p. 276, he ably and successfully represented the Shî'ah sect in a religious debate which took place before Sultân Muhammad Khudâ Bandah Ūljâ'itû, the King of Persia (A.H. 693-706=A D 1294-1307); who, as a result of his arguments, proclaimed himself a Shî'ah. Our author died on the 21st Muharram, A H. 726=A D 1325. See Muntaha'l-Maqâl, fol. 73^b; Naqd ar-Rijâl, fol. 61^a; Manhaj al-Maqâl, fol. 92^a; Ḥabîb as-Siyar, vol. III, p. 112, and Majâlis al-Mû'mînîn, p. 276.

Beginning:—

الحمد لله مرشد عبادة الى سبيل السداد و هاديهم الى طريق النفع

في المعاش و المعاد النخ *

The author tells us in the preface that numerous biographical works had been written, dealing with the Shî'ah traditionists, but that they were either over-concise, or more diffuse in treatment than the present work. He further proceeds to say that he has dealt in a concise but efficient fashion with only those traditionists who are unanimously recognised either as wholly reliable or wholly unreliable. For that class of traditionists whose reliability is doubtful, he refers to another more comprehensive work of his, entitled كشف المقال في معرفة الرجال.

The work is divided into two *Qism* and a *Khâtimah*. The first *Qism* (foll. 1^b-63^a) deals with reliable, and the second (foll. 64^b-89^a) with unreliable traditionists. The *Khâtimah* is subdivided into eight sections, termed فائده.

For other copies of the work see Berlin, No 9926; Bûhâr, No 77; and Paris, No. 1108. See also *Kashf al-Hujub*, fol. 56^a; and *rock*, vol ii, p. 164.

Written in fair Naskh. Our copy contains marginal notes said to have been transcribed at Lahore, in A.H. 1023=A.D. 1614, from a copy of the work belonging to a certain Hâjî Naṣrâ, as stated in the following note at the end:—

كتب اكثر حواشيه على طريق الاستعجال العبد المذنب الراجي الى
رحمة ربه الغنى ابو الحسن محمد بن المستعني عفي عنهما في بلد
لاهور من نسخة الفاضل التقي الذكى حاجي نصر سلمه الله في ٢ رجب
الاول سنة ١٠٢٣ *

Scribe محمد امين المسنگني.

Not dated; but the above-mentioned marginal notes were transcribed in A.H. 1023=A.D. 1614.

Slightly worm-eaten

No. 740.

fol. 174; lines 19; size $8\frac{1}{2} \times 5$; 6×4 .

The Same.

Another copy of the same work, agreeing in all respects with the preceding.

Foll 36 and 37 have been misplaced after foll. 32 and 40, respectively

Written in *Nîm-Shikastah*, with a few marginal notes. Dated, H 1126=1714.

Scribe جلال الدين محمد.

No. 741.

fol 257; lines 12; size $7\frac{1}{2} \times 6$; 5×3 .

تلخيص الاقوال في تحقيق الرجال

TALKHÎṢ AL-AQWÂL FÎ TAḤQÎQ AR-RIJÂL.

A biographical dictionary of eminent Shî'ah traditionists.

Author: Mîrzâ Muḥammad bin 'Alî bin Ibrâhîm al-Astrâbâdî
میرزا محمد بن علی بن ابراهیم الاسترآبادی. He died at Mecca in A.H.

1028=A.D. 1619. For his life see Naqd ar-Rifâl, fol. 202^a; and *Khulâsat al-Aṣḡar*, vol. iv, p. 46.

Beginning:—

الحمد لله على عبادة الدين اصطفى اما بعد فهذا كتاب تلخيص
الافعال في تحقيق احوال الرجال قد اثبت فيه الاسماء على ترتيب الحروف
المعجم مراعيًا للاول ثم الثاني و هكذا الخ *

The work has been fully described in Br Mus. Suppl., No. 634. See also India Office, No. 716; *Āsafiyah*, p. 776; Brock, vol. 11, p. 385, and *Kashf al-Hujub*, fol. 39^a.

Written in elegant Naskh, with a few marginal notes. The headings are in red. Dated, A.H. 1047=A.D. 1637.

The first and the last two folios are supplied in a later hand. Fol. 251-253 have been placed upside down.

Two seals bearing the inscription *سدد محمد عباس موسى*, dated A.H. 1262=A.D. 1847, are found on a fly-leaf at the beginning.

No. 742.

fol. 392: lines 25; size 11½ × 7; 8 × 4

منهج المقال في تحقيق احوال الرجال

MANHAJ AL-MAQÂL FÎ TAHQÎQ AHWÂL AR-RIJÂL.

Another biographical dictionary of the *Shî'ah* traditionists, compiled on a more comprehensive scale by the same author.

Beginning:—

الحمد لله المتعالي في عز جلاله عن الاشباه و النظائر الخ *

The work is also called *مجمع الاقوال في تحقيق احوال الرجال*. See *Kashf al-Hujub*, fol. 130^a. The work has been fully described in Br Mus. Suppl., No. 635. See also Râmpûr, p. 139; and Brock, vol. 11, p. 385.

The present copy was transcribed at Najaf in A.H. 1044=A.D. 1634. Written in good minute Naskh, with a tastefully illuminated but faded frontispiece, within gold and blue ruled borders. Fol. 262^a is blank.

Scribe اسمعيل بن سالم النجفي.

No. 743.

fol. 260; lines 21; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

نقد الرجال

NAQD AR-RIJÂL.

A biographical dictionary of the *Shî'ah* traditionists.

Author Muṣṭafâ bn al-Husain at-Tafrîṣhî al-Husainî مصطفی بن الحسين التفرشي الحسيني.

The author, At-Tafrîṣhî, who lived in the earlier part of the 11th century of the Hījrah, was a pupil of *Shāikh* 'Abdallāh bin al-Husain at-Tustarî (*d.* A.H. 1021=A.D. 1612), a short biographical account of whom is given on fol. 123".

Beginning:—

الحمد لله خالق الليل والنهار العالم بخفيات الضمائر والأسرار الخ

Full particulars of the work are given in Br. Mus. Suppl., No 336. See also *Kaṣḥf al-Hujub*, fol. 154^a; and Brock., vol. II, p. 411.

Written by more than one scribe, in different hands, Naskḥ and Nasta'liq. In a note at the end, the last *Juz* is said to be written by a certain Hasan 'Alî. Occasional notes, additions, and emendations are written in the margins throughout the copy. Not dated. Probably, about the end of the 11th century of the Hījrah.

Slightly water-stained. Fol. 2-5 have been misplaced, and should follow after fol. 231.

Four seals bearing the name of a certain Muhammad bin Husain, dated A.H. 1216=A.D. 1801, are found on the first and the last folios.

No. 744.

fol. 240; lines 32; size $11\frac{1}{2} \times 8$; $9\frac{1}{2} \times 6$.

منتهى المقال في احوال الرجال

MUNTAHA'L-MAQÂL FÎ 'AḤWÂL
AR-RIJÂL.

A work containing biographies of *Shî'ah* scholars and traditionists, arranged in alphabetical order.

Author: Abû 'Alî Muḥammad bin Ismâ'il bin 'Abdaljabbâr bin Sa'daddin al-Karbalâ'î ابو علي محمد بن اسمعيل بن عبد الجبار بن سعد

الدين الكربلاي. He was born in the month of Dû'l-Hijjah, A.H. 1159 = A.D. 1746, and died at Najaf, in Rabî' I, A.H. 1216 = A.D. 1801. See *Kashf al-Hujub*, fol. 147^b.

Beginning :—

نحمدك اللهم يا من رفع منازل الرواة اليه

In the preface, the author states that the work is a condensed version of the *Manhaj al-Maqâl* (No. 742 above), and the gloss upon the same by Muhammad Bâqir bin Muhammad Akmal Bahbahânî (d. A.H. 1205 = A.D. 1790), together with important additions from other sources, a list of which is given. These additions are generally made at the end of each notice, and are distinguished by the word *قلت* or *افول*.

The biographical notices are preceded by five *Muqaddimah*. The first notice is that of آدم ابو الحسن النحاس الكوفي and the last that of بوس بن يعقوب بن قنس ابو العطاء الدغني. Then follow additional chapters, containing *Kunyah*, names beginning with ابن or اخو, *Laqab*, *Nisbah*, and lastly notices of female traditionists. The work concludes with a *Khâtimah*, subdivided into 12 *Fawâ'id*.

Written in hasty Naskh, with the headings in red. Dated, A.H. 1220 = A.D. 1805.

Scribe : خرنساء بنت مرحوم حاجي العزمين على نقى.

The work was lithographed in Teheran, A.H. 1302.

SAINTS AND ŞÛFÎS.

No. 745.

fol. 198; lines 17; size 7 × 5; 6 × 4.

بهجة الاسرار ومعدن الانوار

BAHJAT AL-ASRÂR WA MA'DIN AL-ANWÂR.

The life, virtues, miracles and sayings of Shaikh 'Abdalqâdir al-Jilânî (d. A.H. 561 = A.D. 1166), with short biographical notices of his eminent followers.

Author: Nûraddîn Abû'l-Ḥasan 'Alî bin Yûsuf bin Jarîr ash-Shattânawfi نور الدين ابو الحسن علي بن يوسف بن جرير الشطونفي. He was born in Cairo, A.H. 647=A.D. 1249, read under several eminent scholars, and served as a professor in the Madrasah attached to the mosque of Tûlûn. He died in A.H. 713=A.D. 1314. See Ad-Durar al-Kâminah, vol. ii, fol. 42^b.

Beginning:—

استفتح باب العون بايدي محامد الله عز وجل النخ *

Copies: Berlin, Nos. 10072-6; Paris, No. 2016; Ref. No. 11; Râmpûr, p. 330; and Cairo, vol. ii, p. 71. See also Brock., vol. ii, p. 118; and Ḥâj. K̲hal., vol. ii, p. 71.

The work has been printed in Cairo, A.H. 1304.

Written in fair Naskḥ. Dated, A.H. 787=A.D. 1385. Fol. 31, which has been misplaced, should follow fol. 37.

Scribe: عبد الرحمن بن محمد بن عبد الرحمن بن الغلبلي.

No. 746.

fol. 307; lines 19; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5\frac{1}{3} \times 4$.

The Same.

Another copy of the same work, beginning as above.

Written in fair Naskḥ, with occasional vowel-points, within double red-ruled borders. Dated, A.H. 986=A.D. 1578.

No. 747.

fol. 430; lines 17; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

The Same.

Another copy of the same work, fully agreeing with the above. Foll. 25 and 32, which have been misplaced, should follow fol. 31 and 24, respectively.

Written in Naskḥ, with numerous short lacunae. Not dated. Probably, 19th century.

Foll. 1-157 are slightly water-stained.

No. 748.

foll. 215; lines 15; size $5\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{3}$.

مختصر بهجة الانوار

MUKHTAṢAR BAHJAT AL-ANWÂR.

An abridgment of the preceding work, designated at the beginning كتاب المنتخب من بهجة الاسرار فى مناقب عوت الصمدانى.

The name of the author of this abridgment cannot be traced. Hâf. Khal, vol. ii, p 71, simply mentions an abridgment of the *Bahjat al-Asrâr*, without giving the name of its author.

Beginning. —

الحمد لله نعمة و نستعينه و نعوذ بالله من شرور انفسنا..... اما بعد
فهذه جمل من مناقب الشيخ العارف العالم العامل الرباني عبد القادر
الكيلاني..... اختصرت بها من كتاب الشيخ الغفيرة الامام العالم المقرب
نور الدين ابي الحسن علي بن يوسف بن جرير بن معصود بن فضل
الشافعي اللخمي عرف بالسنطو في الدي سماه بهجة الاسرار و معدن
الانوار النج *

The work ends with the following verses —

تخلق باخلاق الرجال وكن فتى كانك مملوك لكل صديق
وكن مثل طعم الماء حلوا [و] باردا الى الكبد الحرا لكل رفيق

The present copy was transcribed at the tomb of Ibrâhîm 'Âdil Shâh, the King of Bijâpûr (A.H. 941-965 = A.D. 1535-1557).

Written in good Naskh, with an illuminated frontispiece, within gold and coloured ruled borders. Not dated. Probably, 17th century.

Scribe: جلال الدين بن مولانا علي.

No. 749.

foll. 118; lines 19; size $8\frac{1}{2} \times 9$; $5 \times 3\frac{1}{4}$.

اختيار الرفيق لطلاب الطريق

IKHTÎYÂR AR-RAFÎQ LI-ṬULLÂB AT-ṬARÎQ.

A work, believed to be unique, containing biographical notices of eminent saints and Sufis, from the earliest times down to the author's own age, arranged alphabetically.

Author: *Shihâbaddîn Abû'l-'Abbâs Ahmad bin Salâmah al-Maqdisî* شهاب الدين ابو العباس احمد بن سلامة المقدسى. He was a preacher in a certain mosque of Egypt, where he lived a saintly life in the *Khânqâh*; but on account of the envy aroused among his fellow-Shaikhhs by his impressive sermons, he was compelled to remove to the *Khânqâh* of Sarnâqûs, where he died in A.H. 769=A.D. 1367. See *Ad-Durar al-Kâminah*, vol i, fol. 42b.

Beginning:—

* الحمد لله الذى ابدى انوار معرفته لقلوب العارفين الخ

We are told in the preface that the author, who compiled the work at the request of some of his intimate friends, based it on the following authorities, viz, *Hilyat al-Awliyâ'* of Abû Nu'aim al-Isfahânî (d. A.H. 430=A.D. 1038), the *Ṣifat as-Ṣaḥwah* of Ibn al-Jawzî (d. A.H. 597=A.D. 1200), the *Manâqib al-Abrâr* of Ibn Khamîs al-Mawṣilî (d. A.H. 552=A.D. 1157), the *Tabaqât as-Sûfiyyîn* of Muhammad as-Sulamî (d. A.H. 412=A.D. 1021), and the *Risâlat al-Qushairiyah* of Abû'l-Qâsim al-Qushairî (d. A.H. 465=A.D. 1074).

The notices begin with يوسف بن الحسن and end with ابراهيم بن ادعم الرازى.

The work was completed on the 1st *Shahbân*, A.H. 740=A.D. 1340, as stated in the following colophon.—

قال مؤلفه رحمه الله تعالى و رضى عنه فرغت من تاليفه صبيحة
الاثنين المبارك غرة شعبان المبارك سنة اربعين و سبعمائة *

Written in fair Naskh, with occasional vowel-points. The headings are in red. Dated, A.H. 913=A.D. 1507.

The pages of this copy have been remounted, the old folios having been supplied with new margins. Several folios seem to be wanting after fol. 78. Foll. 109–118 are slightly damaged.

Scribe: محمد بن عدد اللطف الجوينى الزهرى.

No. 750.

foll. 10; lines 31; size 11 × 8; 8 × 5.

الدر الثمين في مناقب الشيخ محب الدين

AD-DURR AŞ-ŞAMÎN FÎ MANÂQIB
AŞH-SHAIKH MUḤÎYADDÎN.

A life of the popular saint, *Shaiikh Muḥîyaddîn Ibn al-ʿArabî* (*d* A.H. 638 = A.D. 1240).

The author does not reveal his name in the text. In the following note at the end, he is said to be Abû'l-Hasan ʿAlî bin Ibrâhîm bin ʿAbdallâh bin Ibrâhîm bin Yûsuf al-Qârî al-Baġdâdî:—

الدر الثمين في محاسن الشيخ محب الدين رضى الله عنه تاليف
الشيخ الكامل ابو الحسن على بن ابراهيم بن عبد الله بن ابراهيم بن
يوسف القاري البغدادى نور الله و والى من الرحمة فتوحه *

ʿAlî bin Ibrâhîm was a contemporary of Qâdî Aḥmad bin Abî Bakr, called Ibn ar-Riḍâd al-Yamanî (*d* A.H. 821 = A.D. 1418; see *Al-Qabas al-Hâwî*, vol i, fol. 34^a), to whom he formally presented the work, according to the following statement in the preface:—

و بعد فعدة رسالة سميتها الدر الثمين فى مناقب الشيخ محبى الدين
وارسلتها الى الصنو العزيز و الحرز الكريز الشيخ بهاء الحق والدين احمد
ابن الرداد الصوفى اليمنى لا زالت آيات فضله مسطورة *

Beginning:—

الحمد لله العلى العليم القدير الحكيم الخبير المنة عن الشبيه

و النظر الخ *

The work is divided into two chapters, the first of which contains a short biographical account of Ibn al-ʿArabî, while in the second are enumerated the works containing his sayings and his compositions.

A fine copy. Written in good Naskḥ. The correct order of the folios should be thus: 1, 7, 2, 4, 3, 6, 5, 8, 9 and 10.

Not dated. Probably, 18th century.

No. 751.

foll. 53; lines 11; size $7 \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

غبطة الناظر

GIBṬAT AN-NÂZIR.

A short but very useful work on the life, virtues, and miracles of Shaikh 'Abdalqâdir al-Jîlânî (*d.* A.H. 561 = A.D. 1166).

Author: Ibn Hajar al-'Asqalânî (*d.* A.H. 852 = A.D. 1449) See Lib. Cat., vol. v, part i, No. 159.

Beginning:—

الحمد لله العادر على نشريف مرادة في تشريف اهل وداده النخ *

The work is divided into eight chapters, as follows:—

- | | |
|------------------------------|---|
| I. Fol. 2 ^a . | الباب الاول في ذكر مولده |
| II. Fol. 4 ^a . | الباب الثاني نشأته المربة واشغاله ما لعلوم الشرعة |
| III. Fol. 29 ^b . | الباب الثالث في ذكر مشائخه |
| IV. Fol. 30 ^b . | الباب الرابع في بيان احواله |
| V. Fol. 33 ^a . | الباب الخامس في بناء الناس عليه |
| VI. Fol. 39 ^b . | الباب السادس في ما نقله اهل عصره من الكرامات |
| VII. Fol. 52 ^a . | الباب السابع في ندبة من بلغ كلامه |
| VIII. Fol. 53 ^a . | الباب الثامن في وفاته |

It appears, from the original pagination of the folios, that foll. 11, 20-21, and 30 should come in their proper order, but have been misplaced after foll. 19, 10 and 11, respectively.

Written on thick creamy paper, in good Naskh. Not dated. Probably, 17th century.

The work has been edited and published by Sir E. Denison Ross, Calcutta, A.D. 1903.

No. 752.

fol. 127 ; lines 27 ; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

قلائد الجواهر

QALÂ'ID AL-JAWÂHIR.

A detailed life of Shaikh 'Abdalqâdir al-Jilânî (d. A.H. 561=A.D. 1166), with an account of his descendants and followers.

Author: Muhammad bin Yahyâ bin Yûsuf at-Tâdifî al-Hanbali محمد بن يحيى بن يوسف الناذي الحنبلي. He was a native of Halab, and died in A.H. 963=A.D. 1556 See As-Suhub al-Wâbilah, fol. 150^a

Beginning —

الحمد لله الذي فتح لاوليائه طرق الهدى النج *

We are told in the preface that, being dissatisfied with the brevity of the account of Shaikh 'Abdalqâdir al-Jilânî given in البارخ المعترف of Al-'Ulaimî (d. A.H. 927=A.D. 1521), the author wrote the present work, basing it on most trustworthy sources.

The contents and plan of the work are thus set forth in the preface.—

اتبعها بعد ان اذكر نسبه الشريف بتخلقه و خلقه و عمله و علمه و وعظه
و فوله و فعله و ما رزقه الله من الاولاد و نعظيم الاولياء له اعترافا بحقه و اذكر
شيئاً من منافعهم و من منافع من انتهى الى جنانه و لازم الوفوف بعثه
بانه فان علو قدر الانتاج من شرف المتبوع و مزيد فيض الانوار من عظم
الينبوع و اذكر مولده و وفاته و اختتم ذلك بسبي من منافه و ما قيل فيه
مختصراً ذلك عن الاطالة *

Another copy of the work is noticed in Cairo, vol. v, p. 113. See also Hâj. Khal, vol. iv, p. 565, and Brock., vol. ii, p. 335.

The work has been printed in Cairo. A.H. 1303.

Written in fair, minute, Naskh. Dated, A.H. 1145=A.D. 1732.

Scribe: احمد بن محمد بن عبد الله العموي.

No. 753.

foll. 404; lines 23, size $9 \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3$.

لواقح الانوار في طبقات الاخيار

LAWÂQIḤ AL-ANWÂR FÎ ṬABAQÂT
AL-AKḤYÂR.

A well-known work, containing biographical notices of eminent saints and Ṣūfis from the earliest times down to the author's own age

Author: Abū'l-Mawâhib 'Abdalwahhâb bin Aḥmad bin 'Alī ash-Sha'rânî ابو المواهب عبد الوهاب بن احمد بن علي الشعراني.

The author, Ash-Sha'rânî, who was a great Ṣūfî as well as a distinguished scholar, was born in A.H. 899=A.D. 1493 In A.H. 911=A.D. 1505, he went to Cairo, where he was invested with the *khirqah*, or spiritual robe, by Jalâladdin as-Suyûtî (d. A.H. 911=A.D. 1505). Our author settled permanently in Cairo, where he spent a saintly life, and wrote a large number of valuable works on theology and Ṣūfism. He died on Monday, the 11th Jumâdâ I, A.H. 973=A.D. 1565. See *Tāj at-Ṭabaqât*, vol. x, fol. 248^a.

Beginning.—

الحمد لله الذي خلق على اوليائه خلق انعامه فهم بذلك له حامدون النعم *

The work was completed on the 15th Rajab, A.H. 952=A.D. 1545, as stated in the following lines at the end —

قال مؤلفه كان الفراغ من كتابتها خامس عشر رجب الفرد سنة
انثنين و خمسين و تسعمائة *

Copies: Berlin, No. 9982; Kopr., No. 1112, Munchen, No. 446; Wien, No. 1185; Br. Mus., Nos. 371/2, 964; Cairo, vol. ii, p. 108; Goth., No. 1767, India Office, No. 713; Paris, No. 2045; and Râmpūr, p. 363. See also Brock., vol. ii, p. 338; and Hâj. Khal., vol. v, p. 339.

The work has been twice printed in Cairo, A.H. 1292 and 1311

Written in fair Naskḥ. Not dated. Probably, 18th century. Short lacunae are found on foll. 397^b, 398^a, 399^b, 400^a, 401^b, and 402^a.

There are two seals on the title-page, one of which bears the name of a certain Abū'l-Fath Muhammad Imâmaddin and the other that of a certain Muḥammad Najîb Khân.

The MS. was obtained from the Âsafiyah library of Haidarâbâd, in exchange for some other books, as appears from the following note on the last folio —

این نسخه که در مبادله بعض کتب که در کتب خانه آصفیه موجود
بود بکتاب خانه موسوم به اورینتل پبلک لائبریری رافع بانکی پور بناء
دموده مولوی خدا بخش خان بهادر داده شد غرة ربیع الثانی سنه ۱۳۱۲ *

No. 754.

fol. 29, lines 23, size 9×7, 7×3.

رسالة في مناقب الشيخ محمد

RISÂLAH FÎ MANÂQIB AŞH-SHAikh MUHAMMAD.

A life of Shaiikh Muhammad Qarahbâgî, a Turkish saint (*d.* A.H. 956=A.D. 1549), with an account of his miracles and sayings.

Author Muhammad bin Mustafâ bin Ḥabîb bin Muhammad Qarahbâgî محمد بن مصطفى بن حسب بن محمد فرہ باغی.

The author, Muhammad bin Mustafâ, a descendant of the saint Muḥammad Qarahbâgî, was born in Ardrûm, A.H. 1070=A.D. 1659. After finishing his education at home, he went to Constantinople, where, having secured the patronage of his cousin, Shaiikh al-Islâm Faïdallâh Âfindî, he entered the State service, and soon became Qâdî of Galtah. In A.H. 1115=A.D. 1703, after his patron, Faïdallâh Âfindî, had unfortunately been killed in a riot at Adrianople, our author was exiled by a royal decree to Brussa, where he remained about thirty years, and died on the 13th Ramadân, A.H. 1146=A.D. 1734. Besides the present work, he left behind him a useful work on politics and several treatises on various legal points. See *Tâj at-Tabaqât*, vol. XII, part i, fol. 295^b.

Beginning.—

* الحمد لله المبدی المعید الال الفرد المجید الخ

We are told in the preface that the work was compiled at the instance of the afore-said Shaiikh al-Islâm Faïdallâh Âfindî.

The biographical account of the saint Qarahbâgî is followed by two *Fasl*, the first of which contains short biographical notices of the saint's two sons, Walî Muḥammad and Ḥabîb Muḥammad (*d.*

A.H. 1025=A.D. 1616), and the second notices of his two grandsons, Muṣṭafâ Âfindî (*d.* A.H. 1068=A.D. 1658) and Muḥammad Âfindî (*d.* A.H. 1104=A.D. 1692).

Written in ordinary Nasta'liq. Dated, A.H. 1242=A.D. 1826.

Scribe: حاجی داؤد بلخی

No. 755.

foll. 124 ; lines 17 ; size $8\frac{1}{4} \times 6$; $6 \times 3\frac{1}{4}$.

اصفى الموارد

AŞFA'L-MAWÂRID.

A life of Shaikh Khâld ash-Shahrazûrî an-Naqshbandî al-Mujaddidî, with short biographical notices of his Shaikhs, friends and relatives, entitled اصفى الموارد من سلسال احوال الامام خالد.

Author: Shaikh 'Usmân bin Sanad al-Baṣrî شيخ عثمان بن سند البصري. He wrote also a history of Bagdâd, from A.H. 1198 to 1250=A.D. 1784 to 1834, entitled اطالع السعود بطب اخبار الوالى داؤد, which has been printed in Bombay, A.H. 1304. He died in A.H. 1250=A.D. 1834. See Iktifâ'al-Qunû', p. 434.

Beginning.—

الحمد لله الذي ميّز تراجم وجوه الغرر من وجوه التراجم والمحاسن
العيون و الغرر و نور من مآثرهم انسان عين كل خير و اثر النعم *

Shaikh Khâld ash-Shahrazûrî, who was of Kurdish origim, was born at Qarah-Dâğ (a village five miles from Sulaimâniyah) in A.H. 1190=A.D. 1776. He made a pilgrimage to the Haramain, and there he was induced by a certain Indian Şûfî to proceed to India for the purpose of obtaining the *Sanad* and the *Khirqah* (spiritual robe) of the Naqshbandiyah order. He reached Delhi, after a prolonged journey through Persia, Turkistan, and Afghanistan. He then became a disciple at Delhi of Shâh 'Abdallâh (*d.* A.H. 1240=A.D. 1824; see Khazînat al-Asfiyâ', vol i, p. 693), who authorised him to admit disciples to the Naqshbandiyah, Qâdiriyah, Suhrawardiyah, Kubrawiyah and Chishtiyah orders. He also attended at Delhi the lectures of the well-known Shâh 'Abdal'aziz Dihlawî (*d.* A.H. 1239=A.D. 1824), and received a *Sanad* from him. He returned home viâ the Persian Gulf, and on his arrival at Sulaimâniyah in A.H. 1226=A.D. 1811, he was received with great honour. He served as a professor in the

Madrasah Al-Isfahâniyah at Az-Zawra', and wrote several treatises against Wahhâbî doctrines, the creed of that sect at that time prevailing throughout Arabia and Mesopotamia. He died in A. H. 1231 = A. D. 1816.

The work was compiled at the request of 'Ubaidallâh bin 'Ubaidallâh al-Hadari, a biographical account of whom appears on foll. 115^a-120^b

Written in fair Naskh. Dated, A. H. 1235 = A. D. 1820.

Scribe : عبد الله بن عيسى بن اسمعيل .

COMMENTATORS ON THE QURÂN.

No. 756.

foll. 132 ; lines 17 ; size $9\frac{1}{2} \times 6$; 7×4

طبقات المفسرين

ṬABAQÂT AL-MUFASSSIRÎN.

Biographical notices of 314 eminent scholars, who wrote commentaries on the Qurân, arranged alphabetically.

Author · Shamsaddîn Muhammad bin 'Alî bin Ahmad ad-Dâ'ûdî al-Mâlîkî شمس الدين محمد بن علي بن احمد الداؤدي المالكي He was one of the pupils of the celebrated Imâm Jalâladdîn 'Abdarrahmân as-Suyûtî (d. A. H. 911 = A. D. 1505), wrote the present work in A. H. 941 = A. D. 1534, and died in A. H. 945 = A. D. 1538. See Brock., vol ii, p 289.

Beginning. —

الحمد لله و كفى و سلام على من اطفى - و آل و صحب له
و خلفاء - و بعد فقد آلف العلامة شمس الدين محمد بن علي بن احمد
الداؤدي المالكي تلميذ الحافظ عبدالرحمن بن جلال الدين السيوطي
فدس سرهما و نور الله ضريعهما طبقات المفسرين جمع فيها متقدمي العصر
و المتأخرين - مرتبا على حروف المعجم فقال النح *

In Hâj. Khal., vol. iv, p. 152, the present work is said to be the best ever compiled on the subject; and it is said to begin, without any preface, with the notice of ابن. The present copy, however, would appear to be somewhat incomplete, since the notices commence with يوسف بن موسى الكوفي. They end with ابراهيم بن احمد.

Another copy of the work is noticed in Cairo, vol v, p. 81

Written in fair Naskh, with an illuminated frontispiece, within red and blue ruled borders.

Dated, A.H. 1293=A.D. 1876.

Scribe: فاسم على العبدراىادى.

A seal bearing the name of Abû'l-Makârim, dated A.H. 1297=A.D. 1880, is found on fol. 1^b.

READERS OF THE QURÂN.

No. 757.

fol. 189; lines 23; size $11\frac{1}{4} \times 5\frac{1}{4}$, $9\frac{1}{2} \times 5\frac{1}{2}$.

طبقات القراء

ṬABAQÂT AL-QURRÂ'.

Biographies of eminent readers of the Qur'ân, beginning with the renowned founders of the seven versions (القراء السبعة) and ending with the author's contemporaries, arranged chronologically, in 17 *Tabaqât*.

Author: Shamsaddîn Abû 'Abdallâh Muhammad bin Aḥmad bin 'Usmân bin Qâ'imâz aḏ-Ḍahabî بن احمد بن محمد بن عثمان بن فائس الدهبي (d. A.H. 748=A.D. 1348), for some account of whom see No. 700 above

Beginning:—

الحمد لله و سلام على عبادة الدين اصطفى و اشهدان لا اله الا الله
وحده لا شريك له مالمع نور و اختفى و اشهد ان محمدا عبده و رسوله
سدد الشرفا و حسبنا الله و كفى اما بعد فهذا كتاب معرفة المشهورين من

القراء الاعيان - اولي الاسناد و الاتقان - و التقدم فى البلدان - على الطبقات و الزمان الخ *

Contents :—

- I. Fol. 1^a. الطبقة الاولى وهم الذين عرضوا القرآن و تلقوه من رسول الله صلى الله عليه وسلم كما القاه اليه الروح الامن بلاعا من فائله و منزله عز و على *
- II. Fol. 4^b. الطبقة الثانية وهم الذين عرضوا على احد المذكورين قتلهم اوللقنوا منهم *
- III. Fol. 8^b. الطبقة الثالثة و سائرهم من النابغين
- IV. Fol. 17^a. الطبقة الرابعة و اولهم يدخل فى الطبقة الثالثة و حملتهم سنة و عشرون اماما *
- V. Fol. 29^a. الطبقة الخامسة و عديدهم تسعة و ثلاثون مقربا
- VI. Fol. 38^a. الطبقة السادسة و عديدهم تسعة و ستون اماما
- VII. Fol. 50^b. الطبقة السابعة و عديدهم تسعون نفسا
- VIII. Fol. 59^b. الطبقة الثامنة و عديدهم خمسة و ثمانون مقربا
- IX. Fol. 73^a. الطبقة التاسعة و عديدهم اثنان و ثمانون نفسا
- X. Fol. 84^b. الطبقة العاشرة و اهلها ثمانمائة و سبعون اماما
- XI. Fol. 95^a. الطبقة الحادية عشر و عديدهم اثنان و ثمانون نفسا
- XII. Fol. 105^a. الطبقة الثانية عشر و فى اولها جماعة لولا نأخر موتهم لقددموا و مجموعهم مائة و سنة عشر مقربا *
- XIII. Fol. 118^a. الطبقة الثالثة عشر
- XIV. Fol. 131^b. الطبقة الرابعة عشر
- XV. Fol. 148^b. الطبقة الخامسة عشر و عديدهم تسعة و ثمانون
- XVI. Fol. 158^b. الطبقة السادسة عشر من القراء و عديدهم مائة و خمسة رجال *
- XVII. Fol. 178^b. الطبقة السابعة عشر سمنا منهم نحو الاربعين بل ازيد

As he tells us in the following lines at the end, the work was revised by the author, with additions and alterations, in A.H. 730 = A.D. 1330 :—

فرغ محمد بن الذهبي المؤلف من هذه [النسخة] المباركة و فيها زيادات و تقديم و تاخير عن المسودة فى ربيع الآخر سنة ثلثين و سبعمائة *

For other copies, see Paris, No. 2048; Berlin, No. 9943; and Kopr., No. 1116. See also Hâj Khal, vol. iv, p 150; and Brock, vol. ii, p. 46.

Foll 184^b–189^b contain supplementary biographical notices of readers of the Qurân, in two parts The first, as we are told in the

following note, is said to have been copied from the author's autograph additions, and the other to be a selection from the *Daṭl Tabaqât al-Qurrâ'* of 'Afifaddîn al Matarî (whose name is given in Ḥâj. Khal., vol. iv, p. 150, as At-Ṭabarî):—

هذا ذيل منقول من خط الكاظم الذهبي ر من فوائد الكاظم

عفيف الدين المطري وهم اهل الطبقة الثامنة عشر وما بعدها *

Written in Naskh, originally without diacritical points, which, according to a note at the end, were subsequently added at Haidarâbâd, in A H 1213=A D 1798, by a scholar, who does not reveal his name.

Dated, A.H. 1180=A.D. 1766.

Scribe · السد على المالكي .

A table of contents is prefixed to the work.

The title-page contains a short biographical sketch of the author, extracted from the *Tabaqât al-Kubrâ* of As-Subkî.

HANAFITE JURISTS AND SCHOLARS.

No. 758.

fol. 200 ; lines 17 ; size $11 \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

الجواهر المضية فى طبقات الحنفية

AL-JAWÂHIR AL-MUDÎYAH FÎ ṬABAQÂT AL-ḤANAFÎYAH.

A biographical dictionary of Ḥanafite scholars and authors, complete in two separate volumes.

Author: Muhiyaddîn Abû Muhammad 'Abdalqâdir bin Abî'l-Wafâ' Muḥammad al-Qurashî al-Misrî بن محمد عبد القادر بن معي الدين ابو محمد عبد القادر بن مى القرشى المصرى . He was born in Sha'bân, A.H. 696=A.D. 1297, and studied in Cairo and Mecca under numerous scholars, such as Ḥasan al-Kurdî (d. A.H. 720=A.D. 1320), Aḥmad ad-Dimyâtî

(*d.* A.H. 749=A.D. 1348), Ibrâhîm at-Tâhirî (*d.* A.H. 728=A.D. 1328), 'Abdallâh aş-Sanhâjî (*d.* A.H. 724=A.D. 1324), and others. He produced several useful works on the Hanafite law, and died in A.H. 775=A.D. 1373. For his life, see Ḥusn al-Muhâdarah, fol 117^a; Ad-Durar al-Kâminah, vol i, fol. 298^a; and Hadâ'iq al-Hanafiyyah, p, 294.

Vol. I.

Beginning :—

* الحمد و العظمة و الكبرياء لمن له الاسماء الحسنى النخ *

The biographical notices are preceded by a *Muqaddimah*, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and the life of Imâm Abû Hanîfah (*d.* A.H. 150=A.D. 767). The present volume breaks off in the middle of the account of محمد بن احمد بن يوسف بن اسمعيل بن شاذي الخوارزمي.

For other copies, see Berlin, No. 10020; Bûhâr, No. 254; and Âsafiyyah, p. 780. See also Brock., vol. II, p. 80, and Hâj. Khal, vol. II, p. 648.

The work has been printed in Haidarâbâd (Deccan).

No. 759.

fol. 184; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, which begins by completing the account of الخوارزمي and ends with the account of ابن نعشى. The biographical notices are followed by a *Khâtimah*, designated كتاب الجامع, consisting of notes on miscellaneous historical and religious matters.

A fly-leaf at the end contains a biography of the author, extracted from المنهل الصافي و المستوفي بعد الرافي of Yûsuf bin Tagribirdî (*d.* A.H. 874=A.D. 1469).

Both volumes are written by one and the same scribe, in ordinary Indian Nasta'liq, with numerous lacunae. Not dated. Probably, 18th century.

No. 760.

fol. 152; lines 23; size $8 \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

نفوذ الجمان في مناقب ابي حنيفة النعمان

‘UQÛD AL-JUMÂN FÎ MANÂQIB ABÎ
ḤANÎFAT AN-NU‘MÂN.

A comprehensive biography of Imâm Abû Ḥanîfah (*d.* A.H. 150 = A.D. 767), together with an account of his eminent disciples.

Author: Shamsaddîn Abû ‘Abdallâh Muhammad bin Yûsuf bin ‘Ali bin Yûsuf ad-Dimashqî as-Sâlihî ash-Shâfi‘î شمس الدين ابو عبد الله محمد بن يوسف بن علي بن يوسف الدمشقي الصالحى الشافعى. He was born at Damascus, but settled in Cairo, where he lived in the Khânqâh of Barqûqiyah, and died on the 14th Sha‘bân, A.H. 942 = A.D. 1536. See Brock, vol. II, p. 304; and Hâj Khâl., vol. IV, p. 238.

Beginning —

الحمد لله الذى جعل العلماء ورثة الانبياء و اختار منهم الائمة
المجتهدين في فروع الشريعة الاولياء، ومن احبهم كلهم فقد فاز و دخل مى زمرة
الانبياء و من انتقص احدا منهم فقد ظلم نفسه و هو من الاعبياء الخ *

Having, in A.H. 938 = A.D. 1531, come upon a work containing disparaging remarks about Imâm Hanîfah, our author was moved to write the present work, in which he defends the said Imâm, and gives an account of his pious mode of living, his literary eminence, and distinctive attributes, together with an account of his eminent disciples

The work is divided, as follows, into a *Muqaddimah*, 26 chapters, and a *Khâtimah* :—

- | | |
|------------------------|--|
| Fol. 3 ^a . | المقدمة تشمل على ستة فصول |
| Fol. 14 ^a . | الباب الاول في نسبه و تاريخ مولده و صفته |
| Fol. 17 ^a . | الباب الثانى فيما ورد في تشييع النبي صلى الله عليه وسلم |
| Fol. 19 ^a . | الباب الثالث فيمن ادركه ابو حنيفة رضي الله عنه من
الصحابة و من سمع منهم * |
| Fol. 25 ^a . | الباب الرابع في ذكر بعض شيوخه |
| Fol. 35 ^a . | الباب الخامس في ذكر بعض الآخذين عنه الحديث و الفقه |
| Fol. 57 ^a . | الباب السادس في مبدء امره و نشأته و طلبه العلم |
| Fol. 60 ^a . | الباب السابع في ابتداء جلوسه للافناء و التهرس |

- Fol. 62^a. الباب الثامن في ذكر الاصول التي بنى عليها مذهبهم
- Fol. 64^a. الباب التاسع في بعض خصائصه التي اخلص بها عن غير من
الائمة *
- Fol. 67^a. الباب العاشر في ثناء الائمة عليه وعلى فقيهه ونعظهم له
- Fol. 77^a. الباب الحادي عشر في شدة احباده في العبادة وقيامه الليل
كله و كثرة صلاته بالليل و قرأه القرآن كله في ركعة *
- Fol. 81^a. الباب الثاني عشر في خوفه ومرافقته لربه سبحانه وتعالى
- Fol. 84^a. الباب الثالث عشر في كرمه و حوده و سخائه و مواساته
- Fol. 86^b. الباب الرابع عشر في ورعه و ربهه و امانه
- Fol. 89^a. الباب الخامس عشر في وفور عقله و فراسته
- Fol. 91^a. الباب السادس عشر في ركانه و وطنه و احوبه المسكنه عن
الاسئلة المبهمة *
- Fol. 106^a. الباب السابع عشر في حمل من مكارم اخلافه عن ما نقدم
- Fol. 109^b. الباب الثامن عشر في اكله من كسبه و رده جوائز الامراء
و الخلفاء و غيرهم من ارباب الدولة *
- Fol. 110^b. الباب التاسع عشر في اخلافه في ملبسه
- Fol. 111^a. الباب العشرون في بعض حكمه و مواعظه و آدابه
- Fol. 114^b. الباب الحادي و العشرون في عرض الامراء و الخلفاء عليه
القضاء و عدرة من الولادات و امتناعه من ذلك و ضربهم له
و حبسهم اياه *
- Fol. 116^b. الباب الثاني و العشرون في ذكر احرف قبل انه كان
بختار القراءة لها *
- Fol. 117^b. الباب الثالث و العشرون في بيان كثرة حديده و كونه من
اعيان الحفاظ *
- Fol. 130^a. الباب الرابع و العشرون في سبب مرضه و وفاته و انه
مات شهيدا و ابن دفن و ما يتعلق بذلك و ما سمع
من نوح الجن عليه *
- Fol. 133^a. الباب الخامس و العشرون في بعض منامات حسنة رآها
هو و روت له في حباته و بعد وفاته و بيان رد منامات
ذكرت بضد ذلك *
- Fol. 138^b. الباب السادس و العشرون في بعض ما قيل فيه من الشعر
- Fol. 141^a. الخاتمة لتشمل على اربعة فصول *

The work was completed towards the end of Rabî II, A. H. 939 = A. D. 1532, as stated in the following colophon:—

قال مؤلفه افقر الخلق الى عفو الحق محمد بن يوسف بن علي
بن يوسف الدمشقي الصالحى الفادري نزيل البرقوفية التي بصحراء
القاهرة خارج باب النصر..... فرغت من تاليفه في
اواخر شهر ربيع الآخر سنة تسع و ثلاثين و تسعمائة *

The above colophon is followed by a short biographical notice of the author, written in the same hand as the text

For other copies, see Wien, No. 1180; Yenî, No. 876; Ayâ Sûfiyah, No. 3309; Cairo, vol v, p 90; and Râmpûr, p 670.

Written in Naskh, with the headings in red. Not dated. Probably, 18th century.

A seal bearing the name of Sayyid Hamîdaddîn Ahmad, alias Nûralhudâ, dated A. H. 1257 = A. D. 1841, is found on the title-page.

No. 761.

foll. 49; lines 19; size $7\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{4}$.

طبقات السادة الحنفية

ṬABAQÂT AS-SÂDAT AL- ḤANAFÎYAH.

A work containing biographical notices of well-known doctors of the Hanafite school, from Imâm Abû Hanîfah (*d.* A. H. 150 = A. D. 767) to Ahmad bin Sulaimân bin Kamâl Pâshâ (*d.* A. H. 940 = A. D. 1533).

Neither the title of the work nor the author's name is given in the text. In a note on the title-page, the work is ascribed to Ahmad bin Muslihaddîn Mustafâ Ṭâshkupîzâdah (*d.* A. H. 968 = A. D. 1560). This, however, appears to be a mistake. It is not included among the works attributed to this author; and, indeed, seems to be identical with the *Tabaqât as-Sâdat al-Hanafîyah* of 'Abdallâh as-Suwaidî (died c. A. H. 950 = A. D. 1543), which, according to the copy described in Berlin No. 10026, has the same beginning and contents as the present work.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام علي سيدنا محمد و آله
و صحبه اجمعين اما بعد وهذا الكتاب مختصر في طبقات الحنفية ذكرت
فيه المساهير من الائمة الدين نقلوا علم السريعة في كل طبقة و نشروها
بين الامة النج *

The author, in his preface, tells us that the Hanafite jurists can be divided into the following seven groups or *Ṭabaqât*, all of which, with the exception of the seventh, are mentioned in the Berlin copy :—

1. الطبقة الاولى طبقة المجتهدين في الشرع كالائمة السند المذكورة و من
سلك مسلكهم من الائمة *
2. الطبقة الثانية طبقة المجتهدين في المذهب كعلامد اصحاب الطبقة
الاولى *
3. الطبقة الثالثة طبقة المجتهدين في المسائل التي لا رواية فيها عن
صاحب المذهب *
4. الطبقة الرابعة طبقة اصحاب التخرىج من المقلدين كالرازي و احرازه
5. الطبقة الخامسة طبقة اصحاب التخرىج من المقلدين كابي حسن
القدوري و صاحب الهداية *
6. الطبقة السادسة طبقة المقلدين القادرين على التميز بين القوى و
الضعيف و ظاهر الرواية *
7. الطبقة السابعة طبقة المقلدين الذين لا يقدرين على التميز المذكور
في المسطور و لا يفرقون بين الغث و السمين و لا يميزون الشمال عن
اليمين بل يجمعون ما يجدون في التدوين كعاطب الليل *

Written in ordinary Naskh, within double red-ruled borders, with a tasteless frontispiece

Emendations and corrections have been made in the margins throughout the copy.

Dated, A.H. 1103=A.D. 1692.

Four fly-leaves at the beginning contain miscellaneous notes and extracts from various sources.

No. 762.

fol. 85; lines 13; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 6\frac{1}{4}$

الخيرات الحسنان في مناقب الامام ابى حنيفة النعمان

AL-KHAIRĀT AL HISĀN FĪ MANĀ-
QĪB AL-IMĀM ABĪ ḤANĪFAT
AN-NU'MĀN.

A well-known biography of Imâm Abû Ḥanifah (*d.* A. H. 150 = A. D. 767).

Author · Abû'l-'Abbās Shihābaddīn Ahmad bin Muhammad bin 'Alī, called Ibn Ḥajar al-Haṣamī أبو العباس شهاب الدين أحمد بن محمد بن علي الشَّيْبَانِي (d. A. H. 974 = A. D. 1566). See Lib. Cat., vol. v, part i, No. 283.

Beginning:—

الحمد لله الذي اخص العلماء بوراثة الانبياء اخ *

In the preface, the author tells us that his original draft of a life of Imâm Abû Ḥanifah, which he lent to a friend for copying, having been lost, he was obliged to rewrite it, and based the present work on the '*Uqūd al-Jumān* of Muhammad bin Yûsuf ad-Dimashqî (No. 760 above).

The contents of the work have been described in Berlin, No. 10003. See also Cairo, vol. v, p. 51; Brock. vol. ii, p. 389, and Ḥâj. Khal., vol. iii, p. 182.

Written in fair Naskh, with a few marginal notes. The headings of the chapters are in red. Not dated. Probably, the first half of the 19th century.

The work has been twice printed in Cairo, A. H. 1305 and 1311.

No. 763.

fol. 178; lines 17; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الاثمار الجنيه في اسماء الحنفية

AL-AṢMÂR AL-JANÎYAH FĪ ASMÂ'
AL-ḤANAFÎYAH.

A biographical dictionary of eminent jurists of the Ḥanafite school.

Author: Mullâ 'Alî bin Sultân Muhammad al-Qârî al-Harawî
 ملا على بن سلطان محمد القارى الهروى (d. A.H. 1014=A.D. 1605). See Lib
 Cat, vol. v, part i, No. 237

Beginning.—

* الحمد لله رب الارض و السماء ذى الفضل و الطول و النعماء الخ

The title of the work is not given in the text; but in the *Khulâsat al-Asar*, vol. iii, p. 185, and the *Hadî'iq al-Hanafîyah*, p. 399, it is called *الانمار العتبه فى اسماء العتبه*. In a note at the top of fol. 1^b, however, the work is designated *حديثه النعمان*.

In the preface, the author states that he compiled the present work, after completing his well-known commentary on the *Musnad* of Imâm Abû Hanîfah (d. A.H. 150=A.D. 767), entitled *مسند الانام شرح* (see Lib Cat, vol. v, part i, No. 237).

The first fifty folios are devoted to the life of Imâm Abû Hanîfah, divided into several *Fasl*. The alphabetical series of proper names begins on fol. 50^b with *ابراهم بن احمد بن محمد حمويه* and ends on fol. 153^a with *يونس بن القاسم*, and this is followed by additional chapters, containing *Kunyah*, notices of female jurists, and *Ansâb*. The work ends with a *Khâtimah*, called *كتاب الجامع*, which is divided into a large number of *Fâ'idah*, dealing with miscellaneous legal and religious matters. Following the *Khâtimah* comes a *Fasl*, containing a few supplementary notices of the Hanafite jurists of Yemen, extracted from the *Tirâz A'lâm az-zaman Fi Tabaqât A'yân al-Yaman* of 'Alî bin Hasan al-Khazrajî (d. A.H. 812=A.D. 1409).

Another copy of the work is noticed in Bûhâr, No. 256.

Foll. 42 and 52 are misplaced, and should follow after fol. 51 and 41, respectively.

Written in fair Naskh, but with clerical errors. Dated, A.H. 1076=A.D. 1665.

Scribe: *عبد الرحمن بن صالح*.

No. 764.

fol. 193; lines 17; size $10\frac{1}{4} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

[*كتائب المجتهدين*]

[*KATÂ'IB AL-MUJTAHIDÎN.*]

A work containing biographical notices of eminent doctors of the Hanafite school, without title or author's name.

The work seems to be based on the *Katâ'ibu A'lâm al-Akhyâr* of Maḥmūd bin Sulaimân al-Kaffawî (d. A.H. 990=A.D. 1582), to whom our author refers on almost every page. The latest work quoted is the *Ad-Durr al-Mukhtâr* of Al Ḥaskafî, who died in A.H. 1088=A.D. 1677.

Beginning:—

فاتحة الكتاب و فيها خمسة مطالب المطلب الاول في حد الفقه
المطلب الثانى في الاجتهاد المطلب الثالث في رسم المفتي المطلب
الرابع في طبقات الفقهاء السبعة المطلب الخامس فى امهات المسائل النح *

The work consists of an introduction, termed *فاتحة الكتاب*, and six *Katâ'ib* (lit., battalions). The introduction is subdivided into five *Matâlib*, dealing, respectively, with the definition of law; the significance of *Iṭihâd*, or legal scholarship; the duties of a *Muftî*, or jurisconsult; the seven classes of jurists; and the twenty-five principles of jurisprudence.

The six *Katâ'ib* are as follows:—

- | | | |
|------|-------------------------|--|
| I. | Fol. 15 ^a . | كسبة طبقة المجتهدين في الشرع وهى الكسبة الاولى |
| II. | Fol. 30 ^b . | كسبة طبقة المجتهدين فى المدعى و افرائهم |
| III. | Fol. 63 ^a . | كسبة طبقة المجتهدين فى المسائل |
| IV. | Fol. 115 ^b . | الكسبة الرابعة طبقة اصحاب الذخيرة |
| V. | Fol. 143 ^b . | كسبة طبقة اصحاب الترحيم |
| VI. | Fol. 170 ^a . | كسبة طبقة المنبشرين فى الفتوى |

Written in fair Nasta'liq. The following folios are blank, viz., 79^a, 81^a, 101^a, 119^b, 128^b, 130^b, 134^a, 138^b, 144, 147^b, 150^a, 152^a, 154^b, 156^a, 158^b, 161^b, 163^a, 165^b, 168^b, 170^a, 174^b, 176^b, 178^b, 182^b, 183^a, 185^a, 187^b, and 189^a.

Not dated. Apparently, 19th century.

SHÂFI'Î JURISTS AND SCHOLARS.

No. 765.

foll. 226 ; lines 30 ; size $6\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

تبیین کذب المفتري

TABYÎN KADIB AL-MUFTARÎ.

A very old copy of a work on the life and merits of Imâm Abû'l-Hasan al-Ash'arî ash-Shâfi'î the celebrated founder of the Ash'arî school of theology (*d.* A.H. 324=A.D. 936), accompanied by short biographical notices of his prominent disciples and followers

Author: Sîqataddîn Abû'l-Qâsim 'Alî bin al-Hasan bin Hibatallâh, called Ibn 'Asâkir نقذ الدين ابو القاسم على بن الحسن بن هبة الله أساكير الشہر بان عساكر.

The author, who was the most eminent traditionist of Syria of his age, was born on the 1st Muharram, A.H. 499=A.D. 1105. He received his education at Bagdâd, in the famous Nizâmîyah College; and served at Damascus as a professor in the Dâr al-Hadis An-Nûriyah, an institution which was founded, chiefly on his account, by Al-Malik al-'Adil Nûraddin Mahmûd bin Zangî, the then ruler of Syria (A.H. 541-569=A.D. 1146-1173). Our author died at Damascus, A.H. 571=A.D. 1176. For his life, see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 15^b; *Taḍkirat al-Huffâz*, vol. iv, p. 122; *Ṭabaqât* by Al-Isnawî, fol. 164^a; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 46^b; *Ṭabaqât al-Mufasssîrîn* by Ad-Dâ'ûdî, fol. 62^a, *Mir'ât al-Janân*, fol. 343^b; *Dustûr al-I'lâm*, fol. 96^b, and Ibn Khallikân (*De Slane's translation*), vol. ii, p. 252.

Beginning:—

الحمد لله الذي منح اهل التحقيق في توحيدده بصائر و احلاما النج *

The work consists of the following chapters:—

Fol. 5^b. ذكر تسمية ابي الحسن رحمة الله عليه و نسبه و الامر الذي

فارق عقدة اهل الاعترال به *

Fol. 11^a. ماروي عن النبي صلى الله عليه وسلم عن بشارنه بقدم

ابي موسى و اهل الدين *

Fol 17^a ذكر ما رزق ابو الحسن رحمه الله من شرف الاصل و ما ورد
من نبيه ذوي القهم *

Fol. 54^b. ذكر ما استنهر به ابو الحسن رضي الله عنه من العلم و ظن
منه و نور المعرفة *

Fol 62^b. ذكر ما عرف من ابى الحسن رضى الله عنه من الاجتهاد في
العبادة *

Fol. 63^b. ذكر ما سر لابي الحسن رضى الله عنه من النعمة من
كونه من خير فروع هذه الامة *

Fol. 67^a. [ذكر] ما وصف من مجاهدته لاهل الدع .

Fol 77^a. ذكر ما روى من المناجات التي يدل على ان ابا الحسن
من مسدق الامامات [sic الامامة] *

Fol. 78^a. ذكر ما مدح به ابو الحسن من الاشعار .

Fol. 83^b. ذكر جماعة من اعيان مشاهير اصحابه .

The above chapters are followed by a systematic refutation of the false allegations made against Imâm Ash'ari by his opponents.

For other copies of the work, see Ref., No. 149, Leyden, No. 901, and Escur., No 1796. See also Hâj., K̲hal. vol ii, p. 187, and Brock., vol. i, p. 331.

Written in old Arabian Naskh. The first six folios are supplied in a later hand

In the following note at the end, apparently in the same hand as the text, the scribe is said to be Abû Ja'far al-Qurtubî, whose proper name is Ahmad bin 'Alî bin Abî Bakr bin Ismâ'il al-Qurtubî (*d.* A.H. 596=A.D. 1199; see *Tabaqât al-Qurrâ'* by Aḏ-Ḍahabî, fol. 132^b):—

خط ابى جعفر القرطبي امام دار الحديث بدمشق *

The above note is followed by an original *Samâ'* (written by the same Ahmad bin 'Alî al-Qurtubî), saying that the present copy was read before the author's son, Abû Muhammad Qâsim bin 'Alî (*d.* A.H. 600=A.D. 1203), at several sittings, the last of which was held on Monday, the 3rd *Dû'l Qa'dah*, A.H. 581=A.D. 1186.

No. 766.

foll. 272, lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

طبقات الشافعية الكبرى

ṬABAQĀT AṢH-ṢHĀFI'ĪYAT AL
KUBRĀ.

A comprehensive biographical dictionary of Ṣhāfi'ī scholars, complete in seven separate volumes.

Author Ṭajjaddīn Abū Naṣr 'Abdalwahhāb bin 'Alī bin 'Abdal-Kāfi as-Subkī ash-Ṣhāfi'ī ناصح الدين ابو نصر عدد الوهاب بن علي بن عدد الكافي السبكي الشافعي. He was born in Cairo, A H 727 = A D 1327, and settled with his father in Damascus, where he studied under the well-known Ṣhamsaddīn ad-Dahabī (d A H 748 = A D 1348). He attained a profound knowledge in several branches of learning, especially the Ṣhāfi'ite school of law, in which he claimed to be one of the supreme authorities. He was appointed Qāḍī of Damascus, but was subsequently suspended and imprisoned for two months. After his release, he was reinstated as Qāḍī. He also served in numerous academies of Syria and Egypt. He compiled three biographical dictionaries of Ṣhāfi'ite scholars, the present being the most comprehensive. The titles of the other two are طبقات الشافعية الوسطى and طبقات الشافعية الصغرى. Besides these, he produced several other useful works, mostly on Ṣhāfi'ite jurisprudence and Muhammadan theology. He died on the 7th Dū'l-Ḥijjah, A H 771 = A D. 1370. For his life, see Ad-Durar al-Kāminah, vol. 1, fol. 309^a; Dustūr al-I'lām, fol. 62^a; and Tabaqāt by Ibn Qāḍī Ṣhuhbah, fol. 157^b.

Vol. I.

Beginning:—

قال سبدنا العدد الفعبر الى الله تعالى الحمد لله نحمده
و نستعينه و نستعفزه و نستعديه النعم *

The work is divided into seven *Tabaqāt*, the names included in each *Tabaqah* being arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Ahmad or Muhammad are in every case placed first. The present volume ends with the account of الحارث بن شراح النقال الخوارزمي.

Copies: Berlin, No. 10037 (fragment); Paris, No. 2100; Yenî, No. 870; Ayâ Ṣûfiyah, Nos. 3299-3301; Cairo, vol. v, p. 78;

Râmpûr, p. 640; and Bûhâr, Nos. 257-263. See also Hâj. Khal., vol. iv, p. 139; and Brock., vol. ii, p. 89.

Foll. 56^b, 59^a, 67^b and 93^a contain short lacunae.

The work has been printed, in six volumes, in Egypt, A.H. 1324.

No. 767.

fol. 277; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the account of العارث بن مسكين بن محمد بن يوسف الاموي and ending with that of الحسن بن احمد بن يزيد بن عيسى الاصطخري.

Fol. 1^b contains a gap of about four lines. There are also short lacunae on foll. 128^b, 263^a, 275^a and 275^b.

No. 768.

fol. 278; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of الحسن بن احمد بن الطبري ابو الحسن الجوالي and ending with that of اسمعيل بن ابراهيم بن محمد عدد الرحمن القراء ابو محمد العقبة المغربي السرخسي.

Lacunae are found on foll. 14^a, 15^a, 17^a, 163^a and 226^a.

No. 769.

fol. 275; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of اسمعيل بن راهر بن محمد بن عبد الله بن محمد بن علي ابو القاسم الدواني and ending with that of نصر بن ابراهيم بن نصر بن ابراهيم بن داود المقدسي.

Lacunae are found on fol. 25^b, 35^a, 49^b, 86^a, 129^b, 253^b and 265^a.

No. 770.

fol. 276; lines and size same as above.

The Same

Vol. V.

The fifth volume of the same work, beginning with the account of عبد نصر بن بسر بن علي العرافي ابو القاسم بزيل البصرة and ending with that of عدد المحسن بن عدد المنعم بن علي الكفوطي ثم الشرازي.

Lacunae are found on fol. 1^b, 31^a, 82^a, 86^a, 136^a, 146^b, 152^a, 154^b, 157^b, 161^a, 192^a, 215^a, 242^b and 243^b.

No. 771.

fol. 338; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work, beginning with the account of عبد الملك بن زيد بن ياسين بن زيد بن فائد بن حميد الثعلبي and ending with that of محمد بن احمد بن ابراهيم بن حيدر.

About two lines at the bottom of fol. 183^a, and one line at the bottom of fol. 275^a, have been penned through. Besides a gap of about four lines on fol. 75^a, there are short lacunae on fol. 15^a, 58^b, 63^a, 78^b, 79^a, 80^b, 85^a, 105^b, 109^b, 111^a, 112^b, 120^a, 135^b, 139^a, 216^a, 231^a, 277^a, 334^b and 335^a.

No. 772.

fol. 323 ; lines and size same as above.

The Same.

Vol. VII.

The seventh volume of the same work, beginning with the account of *محمد بن أحمد عبد المؤمن بن الشيخ شهاب الدين اللبان* and ending with that of *يوسف بن عبد المجدد بن علي بن داود الهدلي*.

Lacunae are found on fol. 1^b, 46^b 47^a, 53^a, 65^a, 190^b, 223^b, 260^a 266^b, 298^b, 299^b and 301^a.

All the above volumes are written by the same hand in ordinary Naskh. The headings of the chapters and the names are in red. Dated, the 9th Rajab, A.H. 1294=A.D. 1877.

A table of contents is given at the beginning of each volume.

Scribe · *عمر بن عوض بن عبد الله بن عمر بن عوض بن سعيد بن أحمد بن*
عبد الحق باحمل.

No. 773.

fol. 253 ; lines 20 ; size 10×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$

طبقات الفقهاء الشافعية

ṬABAQĀT AL-FUQAḤĀ' ASh- SHĀFI'ĪYAH.

Biographical notices of the Shāfi'ī jurists, arranged alphabetically according to the names by which they are popularly known.

Author · Jamāladdīn Abū Muhammad 'Abdarrahīm bin al-Ḥasan bin 'Alī al-Isnawī *ash-Shāfi'ī* جمال الدين ابو محمد عبد الرحمن بن الحسن بن علي الاسنوي الشافعي.

According to the author's own statement (fol. 33^b), he was born in Isnā, A.H. 704=A.D. 1305. In A.H. 721=A.D. 1321, he arrived at Cairo, where he attended lectures of the well-known Taqīaddīn 'Alī as-Subkī (*d.* A.H. 756=A.D. 1355) and other eminent scholars. He served as a professor in the Madrasahs Al-Mulkiyah, Al-Fārisiyyah, and Al-Fādiliyyah. He also delivered lectures on the Qurān in the mosque of Ṭūlūn. For some time he held the post of Chief Treasurer and the post of *Muhtasib* in Egypt; but he subsequently resigned these posts, and devoted all his time to the cause of learning. He was well-versed in Shāfi'ī law, in which branch of learning he produced

several useful works. Besides the present work, and those mentioned in Brock., vol. ii, p. 91, the following compositions of his are enumerated in the *Ṭabaqât* by Ibn Qâḍî *Shuhbah*, fol 156^b :—

1 اللوامع النوارق فى الجمع ; 2. الهداية فى اوامير الكفاية ; 3. جواهر النكرين ; 4. والفوارق ; 5. النكر المحبط ; 6. شرح عروص ابن العاجب .

He died on the 18th Jumâdâ I, A.H. 772=A.D. 1370. For his life, see *Ḥusn al-Muhâdarah*, fol. 210^a ; *Ad-Durar al-Kâminah*, vol. i, fol. 285^a ; *Dustûr al-ʿIlâm*, fol. 8^a ; *Ṭabaqât* by Ibn Qâḍî *Shuhbah*, fol. 156^a ; and *Ṭabaqât* by Ibn al-Mulaqqin, fol 143^b.

Beginning :—

الحمد لله مميت الاحياء و معطي الاموات الخ

The first eight folios are devoted to biographical notices of Imâm *Shâfiʿî* and his contemporary followers. The alphabetical series of notices begins on fol. 9^a, with *الاماطى*.

The colophon says that the work was commenced some time before A.H. 750=A.D. 1349, and was completed on the 21st of *Shawwâl*, A.H. 769=A.D. 1368.

A short but useful *précis* of the preface, which contains a detailed account of the work, is given in India Office, No. 709, and Br. Mus. Suppl., No. 643. See also Ref., No. 142, *Hâj. Khal.*, vol. iv, p. 143 ; and Brock., vol. ii, p. 90.

The present MS was transcribed from an old copy of the work, which was written during the life-time of the author and collated in his presence.

Written in fair *Naskh*, with the headings in red, within double red ruled borders. Dated, A.H. 1312=A.D. 1894.

A table of contents is prefixed to the work.

Scribe : علي بن السد محمد بن علي بن عبد الله الرفاعي

No. 774.

fol. 186 ; lines 27 ; size 10 $\frac{1}{4}$ × 7 $\frac{1}{4}$; 7 × 4 $\frac{1}{4}$.

العقد المذهب في طبقات حملة المذهب

AL-ʿIQD AL-MUDAHHAB FÎ ṬABAQÂT
ḤAMALAT AL-MADHAB.

Biographies of eminent doctors of the *Shâfiʿî* school, from the time of Imâm *Shâfiʿî* to A.H. 780=A.D. 1378.

Author; Sirājaddīn Abū Hafṣ ‘Umar bin ‘Alī bin Ahmad bin Muhammad al-Anṣārī al-Andalusī ash-Shāfi‘ī, better known as Ibn al-Mulaqqin سراج الدين ابو حفص عمر بن علي بن احمد بن محمد الانصاري الاندلسي الشافعي المعروف بابن الملكن. His ancestors were originally natives of Andalus, i.e. Andalusia in Spain; but his father, ‘Alī bin ‘Aḥmad (d. A.H. 727=A.D. 1327), who was a well-known grammariān, settled permanently in Cairo, where our author was born on Rabī‘ I, A.H. 723=A.D. 1323. He gives us a short autobiography, with a detailed list of his numerous compositions, on foll. 154^b–155^b. He tells us that he lost his father, when he was little more than a year old. His mother then married one ‘Īsā al-Maġribī al-Mulaqqin, a teacher of the Qurān in the mosque of Tūlūn, after whom our author is generally called Ibn al-Mulaqqin. He compiled numerous works on various subjects; but according to the *Ṭabaqāt ash-Shāfi‘īyah* by Ibn Qāḍī Shuhbah, fol. 191^a, as well as *Al-Qabas al-Ḥāwī*, vol. ii, fol. 3^b, a large number of these compositions were unfortunately burnt during the author’s life-time. He died on the 6th Rabī‘ I, A.H. 804=A.D. 1401. For his life and works, see *Husn al-Muhāḍarah*, fol. 216^a; *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 191^a; *Dustūr al-‘Ilām*, fol. 138^a; *Al-Qabas al-Ḥāwī*, vol. ii, fol. 3^b; and Brock., vol. ii, p. 92.

Beginning:—

ربنا آتانا من لَدُنكَ رحمة و هيّ لنا من امرنا رشدا - الحمد لله
و سلام على عبادة الدين اصطفى و الصلاة و السلام على الهادي الى
سبيل الخير و الداعي الى الوفا و على آله و اصحابه و سلم و كرم - و بعد
فهذه جملة دافعة ان شاء الله تعالى في معرفة طبقات السانعية يجب على
الفقيه تحصيلها الخ *

The work is divided into three *Ṭabaqāt*, the first two being subdivided, respectively, into 34 and 36 short *Ṭabaqāt*. The notices, included in each *Ṭabaqah*, are arranged in alphabetical order.

Foll. 156^a–186^a consist of a supplement to the same work, compiled by the author himself, and designated *كتاب الذيل على طبقات الفقهاء للمؤلف سراج الدين عمر بن الملكن*, arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Muhammad have been placed first.

For other copies, see Berlin, No. 10039; Leyden, No. 898; Bodl., vol. ii, No. 129; and Cairo, vol. v, p. 89. See also Hāj. Khal., vol. iv, p. 233.

The present copy was transcribed at the instance of the founder

of the library in A.H. 1313=A.D. 1895. The scribe, Sayyid Muhammad ar Rifâ'î, states, in a note at the end, that he transcribed it from a copy, dated A.H. 775=A.D. 1374, and also transcribed in their proper places the subsequent additions by the author, found in the margins of the said copy.

Written in fair Naskh, within double red-ruled borders. The headings are in red.

A table of contents is prefixed to the work.

No. 775.

fol. 233 ; lines 25 ; size $8 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

fol. 1-210^b.

I.

طبقات الشافعية

ṬABAQÂT AŞH-ŞHÂFI'ÎYAH.

Biographies of eminent jurists of the Shâfi'î school, from the time of Imâm Shâfi'î (*d.* A.H. 204=A.D. 820) to A.H. 840=A.D. 1436.

Author. Abû Bakr bin Ahmad bin Muhammad bin 'Umar, known as Ibn Qâdî Shuhbah al-Asadî الشهر محمد بن عمر الشهاب الأسدي. بابن فاصى سبه الأسدي. He was a great Shâfi'î jurist of Syria ; was born in Rabî' I, A.H. 779=A.D. 1377 ; and died on the 11th Dû'l-Qa'dah, A.H. 851=A.D. 1448. See *Dustûr al-'Ilâm*, fol. 112^a ; Hâj. *Khal.*, vol. iv, p. 143 ; and *Brock.*, vol. ii, p. 51.

Beginning :—

الحمد لله الذي رفع قدر العلماء و جعلهم بمنزلة النجوم في

السماء النجم *

The work is divided into 29 *Tabaqât*, or chronological groups. The first *Tabaqah* contains notices of those persons who received their education directly from Imâm Shâfi'î. The second comprises notices of scholars who flourished up to the end of the third century of the Hijrah. Each of the remaining *Tabaqah* covers a period of twenty years. Within each *Tabaqah*, the names are arranged alphabetically.

Copies: Berlin, No. 10040 ; Br. Mus., No. 370 ; Br. Mus. Suppl., No. 644 ; Goth., No. 1763 ; Cair., vol. v, p. 36 ; Paris, No. 2102 ; Bûhâr, No. 264 ; and Âṣafiyyah, p. 784.

Written in fair Naskh, with the headings in red. Dated, A.H. 913=A.D. 1507.

Foll. 1-126 are water-stained. Foll. 59 and 60 are seriously damaged. Foll. 118, 130 and 133 are supplied in a later hand.

The title-page, as well as fol. 210^b, contain the notes and signatures of the former owners of the MS. The title-page also contains a short biography of the author, extracted from the *Nazm al-'Iqân* of Jalâladdin as-Suyûtî (d. A.H. 911=A.D. 1505).

fol. 211^a.-233^b.

II.

كتاب الذيل وتكملة طبقات الشافعية

KITÂB AD-DAIL WA TAKMILATU ṬABAQÂT ASH-SHÂFI'ÎYAH.

A supplement to the same work, designated on fol. 211^a كتاب الذيل وتكملة طبقات الشافعية لابن قاضي شهابه.

The author of the supplement does not reveal his name in the text; but we learn from Hâj. Khal, vol. iv, p. 143, as well as from Al-Qabas al-Hâwî, vol i, fol. 67^a, that it was compiled by 'Izzaddin Hamzah bin Ahmad al-Husainî عز الدين حمزة بن احمد الحسيني (d. A.H. 874=A.D. 1469), a disciple of Ibn Qâḍî Shuhbah, and the author of several works.

Beginning.—

الحمد لله رب العالمين والصلاة والسلام على اشرف المرسلين *

The supplement is arranged in alphabetical order, and is divided into six *Qism*, as follows.—

- | | |
|------------------------------|---|
| I. Fol. 211 ^b . | القسم الاول من اشهر باسمه |
| II. Fol. 216 ^a . | القسم الثاني من اشهر بكنبته |
| III. Fol. 220 ^a . | القسم الثالث من اشهر بلقب |
| IV. Fol. 222 ^a . | القسم الرابع من اشهر نسبه الى قبيله او بلدة |
| V. Fol. 227 ^a . | القسم الخامس من اشهر بان |
| VI. Fol. 231 ^b . | القسم السادس من اشهر اسمه بصاحب |

A very modern copy. Written in fair Naskh, but with clerical errors Dated, A.H. 1314=A.D. 1896.

No. 776.

fol. 322; lines 15; size 10½ × 7; 7¼ × 4

Another copy of the same work, in two volumes.

Vol. I.

From the beginning of the work up to the end of the 21st *Tabaqah*.

No. 777.

fol. 257, lines and size same as above.

Vol. II.

From the 22nd *Tabaqah* to the end of the work.

Both volumes were transcribed in this library from the copy noticed above (No. 775), and are written in fair Naskh.

Dated, A.H. 1340 = A.D. 1921.

Scribe. محمود عالم حله.

A table of contents is prefixed to each volume

HANBALITE JURISTS AND SCHOLARS.

No. 778.

fol. 273; lines 17-19; size 13 × 9; 10 × 7.

طبقات الحنابلة

ṬABAQÂT AL-ḤANÂBILAH.

Biographical notices of Hanbalî scholars, from the time of Imâm Ahmad bin Muhammad bin Hanbal (*d.* A.H. 241 = A.D. 855) to A.H. 512 = A.D. 1118.

Author. Abû'l-Husain Muhammad bin Muḥammad bin al-Ḥusain bin Khalaf bin al-Farrâ', called Ibn Abîya'lâ al-Ḥanbalî ابو الحسن بن محمد بن محمد بن خلف بن الفراء المشتهر بابن ابي علي الحنبلي. He was born on the 15th *Shahbân*, A.H. 451 = A.D. 1059, and received his early education from his father, who died leaving him a boy of seventeen years of age. Our author continued his education under Ash-Sharif Abû Ja'far 'Abdalkhâlîq (*d.* A.H. 470 = A.D. 1077), and acquired a profound knowledge in the Hanbalî school of law. Besides the present work, the following compositions of his are enumerated

in the *Tabaqât al-Hanâbilah* by Ibn Rajab al-Ḥanbalî (vol. 1, fol. 58^a).—

المفتاح فى العقه 3. المعردات فى اصول العقه 2. المجموع فى العروع 1.
شرف الاتباع وسرف الانداع 5. اوضح الادلة فى الرد على العرقة الصاله المضلة 4.
بذنه معاونة بن ابى سعبان.

He was killed on the night of the 10th Muharram, A.H. 526 = A.D. 1131, by a party of burglars, who supposed him to be in possession of some wealth. See *Tabaqât al-Hanâbilah* by Ibn Rajab, vol. i, fol. 58^a; and *Mir'ât al-Janân*, fol. 307^b.

Beginning:—

حدثنا السبىخ الامام الحافظ ابو العر عبد المعيت بن حرب بن زهير
الحربى قال حدثنا الفاضى الاوحد السعيد الشهيد ابو الحسين محمد بن
محمد بن الحسين بن خلف بن العراء الكنبلى رضى الله عنه من لفظه
و كتابه و ذلك فى سنة اربع و عشرين و خمس مائه قال الكهد لله العلى
العظيم السميع البصير الخ *

The first eight folios are devoted to a genealogical table and short account of Imâm Ahmad Ibn Hanbal. The work is divided into six *Tabaqât*, in the first two of which the names are arranged alphabetically, and in the rest, chronologically. The last notice is that of Abû'l-Barakât Ṭalḥah bin Aḥmad (d. A.H. 512 = A.D. 1118).

Another copy of the work is noticed in *Bûhâr*, No 265. See also *Hâj. Kḥal.*, vol. iv, p. 135.

An excellent and very early copy. Written on thick creamy paper in beautiful *Naskḥ*, with vowel-points. Dated Friday, the 8th Dû'l-Qa'dah, A.H. 637 = A.D. 1240.

Scribe. عبد الدائم بن عبد الجليل بن محمد بن عمر العقوبى.

Both the title-page and the last folio contain the notes and signatures of a number of scholars, to whom the MS once belonged or who studied from this copy. A note by Ḥasan bin 'Alî bin 'Ubaïd al-Mardâwî al-Maqdisî as-Sâliḥî (d. A.H. 916 = A.D. 1510, see *As-Suḥub al-Wâbilah*, fol. 46^a) on the title-page runs thus:—

الحمد لله رب العالمين - نظره و نصفحه العدد الغفير الراجى عفونه
الفوى حسن بن على بن عبيد بن احمد بن عبيد بن ابراهيم المرادرى
المقدسى الكنبلى عامله الله بلطفه الخفى فى ذى فعدة سنة ست
و سبعين و ثمان مائة *

Another note, dated A.H. 819=A.D. 1416, on the same title-page runs thus:—

الحمد لله رب العالمين - انتقل بالابتياح الشرعي الى ملك
كاتبه بحمد الله و حسن توفيقه بهذا الكتاب العبد الفقير الى رحمة ربه عمر
بن محمد بن المقدسي الحنبلي عفي الله عنه و عن جميع
المسلمين و عن والديه في شهر سنة تسع عشرة و ثمان مائة احسن الله
عاقبتها في خير و عافية *

No. 779.

fol. 149; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

طبقات الحنابلة

ṬABAQĀT AL-ḤANĀBILAH.

Another biographical work on Hanbalî scholars, being a continuation of the preceding work. It is arranged chronologically, and covers the period from A.H. 460=A.D. 1067 to A.H. 751=A.D. 1350 Complete in two separate volumes.

Author Abû'l-Faraj 'Abdarrahmân bin Ahmad bin Ḥasan bin Rajab as-Sâlimî al-Baġdâdî al-Hanbalî بن احمد بن الحسن بن رحب السالمى البغدادي (d. A.H. 795=A.D. 1393, see Lib. Cat, vol v, part 1, No. 281).

Vol. I.

Beginning —

الحمد لله رب العالمين الرحمن الرحيم قال السيخ الامام العالم
المقري زين الدين ابو الفرج عبد الرحمن بن شهاب الدين ابي العباس
احمد بن حسن بن رحب رحمهم الله تعالى هذا كتاب جمعته و جعلته
ذيل على كتاب طبقات فقهاء اصحاب الامام احمد للقاضي ابي الحسن
محمد بن القاضي ابي يعلى الخ *

The present volume ends with the account of Naṣrallâh bin 'Abdal'azîz al-Harrânî (d. A.H. 600=A.D. 1203).

For other copies, see Ref. No. 375; Bûhâr, No. 266; and Kôpr. No. 1115. See also Hâj. Khal., vol. iv, p. 135; and Brock., vol. ii, p. 107.

Written in Arabian Naskh. Dated, A.H. 1297=A.D. 1880.

Scribe: عبد الله بن محمد بن عبد الله بن قنوخ التميمي الحنبلي.

No. 780.

fol. 143; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the account of 'Abdalġanî bin 'Abdalwâhid al-Maqdisî (*d.* A.H. 600=A.D. 1203) and ending with that of Muhammad bin Abî Bakr Ibn Qaiyîm al-Jawziyah (*d.* A.H. 751=A.D. 1350).

Written in the same hand as the above. Lacunae are found on fol. 1^b, 2^a, 7^a, 18^b, 103^b, and 109^b.

No. 781.

fol. 194; lines 15; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4\frac{1}{2}$.

Another copy of the same work, in four volumes.

Vol. I.

Beginning like the first volume of the preceding copy and ending with the account of Abdalwahrhâb bin 'Abdalwâhid ash-Shîrâzî (*d.* A.H. 538=A.D. 1144).

No. 782.

fol. 238; lines and size same as above.

Vol. II.

Beginning with the account of Muhammad bin 'Alî as-Sâ'ig (*d.* A.H. 538=A.D. 1144) and ending with that of Naṣrallâh bin 'Abdal'azîz al-Harrânî (*d.* A.H. 600=A.D. 1203).

No. 783.

fol. 237; lines and size same as above.

Vol. III.

Beginning with the account of 'Abdalġanî bin 'Abdal-Wâhid al-Maqdisî (*d.* A.H. 600=A.D. 1203) and ending with that of Ahmad bin 'Îsâ al-Maqdisî (*d.* A.H. 643=A.D. 1246).

No. 784.

fol. 181 ; lines and size same as above.

Vol. IV.

Beginning with the account of Yahyâ bin 'Alî al-Faraḍî (*d.* A. H. 643=A.D. 1246) and ending with that of Ibn Qaṣīm al-Jawziyah (*d.* A. H. 751=A.D. 1350).

All the above four volumes were transcribed by محمود عالم, the scribe of this library, in A. H. 1338=A.D. 1919. Fair Naskḥ.

No. 785.

fol. 170, lines 29, size $11\frac{1}{3} \times 8\frac{1}{4}$, $9\frac{1}{2} \times 5\frac{1}{2}$.

السحب الوابل على ضرائح الحنابل

AS-SUḤUB AL-WÂBILAH 'ALÂ
DARÂ'IH AL-ḤANÂBILAH.

A biographical dictionary of Ḥanbalî scholars, who flourished from A. H. 751=A.D. 1350 down to the author's time

Author. Muhammad bin 'Abdallâh bin 'Alî bin 'Usmân bin Humaid an-Najdî al-Ḥanbalî محمد بن عبد الله بن علي بن عثمان بن حميد النجدي الحنبلي.

A short life of the author, Muhammad an-Najdî, has been inserted by his pupil, Sâlih bin 'Abdallâh bin Ibrâhim, at the end of the present copy, where it is stated that he was born at 'Unazah (a village in Najd) in A. H. 1236=A.D. 1820, studied under Qâḍî 'Abdallâh bin 'Ubaidarraḥmân, called Abâ Butain (*d.* A. H. 1282=A.D. 1865), and made a pilgrimage to Mecca, where he completed his education under Muhammad bin al-Hudaibî (*d.* A. H. 1261=A.D. 1845). He also visited Yemen, Syria, Egypt, Mesopotamia and Nâbulus, where he made the acquaintance of the eminent Ḥanbalî scholars of the time, and collected materials for the present work. He held the post of Muftî at Mecca; and died at Tâ'if on the 12th Sha'bân, A. H. 1295=A.D. 1878.

Beginning —

احمد من رفع مقدار العلماء و جعلهم اعلاما النح

In the preface, the author points out that Zainaddin 'Abdarraḥmân al-'Ulaimî (*d.* A. H. 927=A.D. 1521) compiled a supplement to

PHYSICIANS.

No. 786.

foll. 234, lines 27; size $12 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

عمون الانباء في طبقات الاطباء

'UYÛN AL ANBÂ' FÎ ṬABAQÂT
AL-AṬIBBÂ'.

A well-known work containing lives of eminent physicians, from the earliest times down to A. H. 652 = A. D. 1254.

Author. Muwaffaqaddîn Abû'l-'Abbâs Ahmad bin al-Qâsim, commonly known as Ibn Abî Usaïbr'ah as-Sa'dî al-Khazrajî. موفق الدين ابو العباس احمد بن القاسم الشهير بابن ابى اصبغة السعدى الخزرجى. He was born in Cairo, towards the end of the 6th century of the Hijrah; studied in Syria under several eminent physicians, in A. H. 634 = A. D. 1236 was given the post of chief physician of the Nûriyah hospital at Damascus; and was subsequently appointed medical adviser to Amîr 'Izzaddîn Aidamîr bin 'Abdallâh, the chief of Sarkhâd. He died in A. H. 668 = A. D. 1270. See Iktifâ' al-Qunû', p. 103; and Brock., vol. 1, p. 325.

Beginning —

الحمد لله ناشر الامم و مذهب الرمم بارئى الدسم و هجره السمم الخ *

The contents of the work are described in Berlin, No. 10,058. See also Br. Mus. Suppl., No. 647, Cairo, vol. v, p. 92; Râmpûr, p. 642, and Hâj Khal, vol. iv, p. 288.

The work has been edited and published by A. Muller, Königsberg, A. D. 1884; and was reprinted in Cairo, A. H. 1300.

Written in fair Nasta'liq, within red and blue ruled borders. The headings of the chapters and the first word of each article are written in red, and repeated in the margins in bold Naskh. Dated, A. H. 1267 = A. D. 1851.

The first folio is inserted in a later hand, after which one or two folios seem to be wanting. Lacunæ are found on foll. 3^b, 58^b, 100^a, 154^b, 162^a, 171^b, 178^a and 181^b.

A fly-leaf at the end contains a biographical sketch of Ḥakîm Muhammad Kâzim of Delhi (d. A. H. 1149 = A. D. 1736).

LEXICOGRAPHERS AND GRAMMARIANS

No. 787.

foll 181; lines 11; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

نزهة الالباء في طبقات الادباء

NUZHAT AL-ALIBBÂ, FÎ ṬABAQÂT
AL-UDABÂ'.

Biographies of lexicographers and grammarians, from 'Alî, the fourth Caliph, down to A H 542=A D 1147. arranged in chronological order.

Author Kamâladdîn Abû'l-Barakât 'Abdarrahmân bin Muḥammad bin 'Uḡaidallâh bin Abî Sa'îd al-Anbârî كمال الدين ابوالبركات عبد الرحمن بن محمد بن عبيد الله بن ابي سعيد الانباري. He was born at Anbâr (a village about ten miles from Baġdâd) in Rabî' II, A H. 513=A D 1119; came to Baġdâd in his early youth, and settled permanently there. He studied in the Nizâmîyah college, and attained a profound knowledge of philology, in which branch he produced several valuable works. In his old age, he renounced worldly society, and devoted his time to study and prayer. He died on the 9th Sha'bân, A H. 577=A D 1181. See Bugyat al-Wu'ât, fol 237^a, Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 56^a; Ṭabaqât by Al-Isnawî, fol. 22^b, Ṭabaqât by Ibn al-Mulaqqin, fol 110^a; Ṭabaqât al-Kubrâ by As-Subkî. vol. v, fol 259^a; Mir'ât Al-Janân, fol. 347^a; and Ibn Khallikân (De Slane's translation), vol II, p. 95.

Beginning —

الحمد لله خالق الانسان الذي علمه البيان الخ *

The work ends with the life of the author's teacher, Hibatallâh bin 'Alî, called Ibn ash-Shajari (d A H. 542=A.D. 1147).

Another copy of the work is noticed in Râmpûr, p. 649. See also Hâj Khal., vol vi, p. 322; and Brock., vol i, p. 282.

The work has been lithographed in Cairo, A.H. 1294.

Written in fair Naskh, within red and blue ruled borders. The headings are repeated in the margins in red.

Dated, A.H. 1314=A.D. 1896.

Scribe قاسم على حيدر ابادي.

No. 788.

foll. 364 ; lines 19 ; size $9\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{2} \times 4\frac{1}{2}$.

بغية الوعاة في طبقات اللغويين والنحاة

BUĞYAT AL-WU'ÂT FÎ TABAQÂT AL-LUGAWÎYÎN WAN-NUḤÂT.

A biographical dictionary of lexicographers and grammarians, by Jalâladdin as-Suyûtî (*d.* A. H. 911=A. D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning :—

الحمد لله خالق الوجود و معدمه و مابح الفضل و ملهمه الخ *

We are told in the preface that the author first of all, in A. H. 868=A. D. 1463, compiled an extensive biographical dictionary, in seven volumes, of lexicographers and grammarians, of which he produced an abridgment at the time of his visit to Mecca in the following year. The present work is a further abridgment, containing notices of only those lexicographers and grammarians whose names occur in another work of the author's, entitled *السنح القرب*, which is a glossary of the well-known work on grammar, entitled *معنى اللب*, by Ibn Hishâm (*d.* A. H. 761=A. D. 1360).

The work was completed in Ramadân, A. H. 871=A. D. 1466.

Copies · Br. Mus. Suppl., No. 649, Cairo, vol. v, p. 19, Kopr., No. 1117, Brill-Houtsma, No. 211; Berlin, No. 10,062; Wien, No. 1175, Br. Mus., No. 1644; Yenî, No. 873; Râmpûr, p. 626, and Bûhâr, No. 268. See also Hâj Khal., vol. iv, p. 151; and Brock, vol. ii, p. 156.

The work has been printed in Egypt, A. H. 1311.

Written in fair Naskh, with the headings in red. Dated, the 8th Rabî' I, A. H. 924=A. D. 1518.

Besides several large gaps on foll. 264^a, 291^a and 334, there are short lacunae on foll. 63^a, 132^a, 198^a, 254^a, 264^a, 283^b, 326^b, 346^a and 362^b.

The title-page contains a seal bearing the inscription *سند محمد عباس موسى*, dated A. H. 1262=A. D. 1846.

POETS.

No. 789.

foll. 172, lines 22-24; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4\frac{1}{4}$.

طبقات الشعراء

ṬABAQĀT ASH-SHU'ARĀ'.

A work containing biographical notices of 198 eminent poets, who flourished from the pre-Islamic period down to the beginning of the third century of the Hijrah, with quotations from their poems.

Author: Abū Muhammad 'Abdallāh bin Muslim bin Qutaibah ad-Dīnawarī أبو محمد عبد الله بن مسلم بن قتيبة الدينوري

The author, who was a grammarian and philologist of eminent talent, was born in Bagdād (or, according to some, at Kūfah) in A.H. 213=A.D. 828. Having served for some time as a Qādī at Dīnawar, he came to be known by the surname of Dīnawarī. He died in Bagdād, A.H. 276=A.D. 889. For the life and the works of the author, see *Mir'āt al-Janān*, fol. 172^v; *Dustūr al-'Ilām*, fol. 112^b, *Nuzhat al-Alibbā'*, fol. 101^a, *Bugyat al-Wu'āt*, fol. 228^b. Ibn Khalkhān (*De Slane's translation*), vol. ii, p. 22, and Brock, vol. i, p. 120.

Beginning —

قال أبو محمد عبد الله بن مسلم بن قتيبة هذا كتاب الغنى في
الشعراء اخبرني فيه عن الشعراء وازمانهم و افادتهم و احوالهم في
اشعارهم النخ *

The biographical notices are preceded by a useful introduction, dealing with the various classes and beauties of Arabic poetry.

For other copies, see Berlin, No. 7394; and Cairo, vol. v, p. 79. See also Hāj. Khal., vol. iv, p. 144.

The work has been printed in Leyden, A.D. 1875, and subsequently in Egypt in A.H. 1332.

Written in fair Naskh, with several short lacunae which, according to the scribe's statement at the end, were found in the original copy.

Dated, A.H. 1314=A.D. 1896.

Scribe: علي بن السد مدد الرفاعي.

No. 790.

foll. 615; lines 25; size $8\frac{1}{2} \times 6\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

کتاب الاغانی

KITÂB AL-AGÂNÎ.

A well-known work containing biographical notices of singers and poets, from the earliest period down to the author's time, with copious quotations from their works, divided into 21 parts.

Author · Abû'l-Faraj 'Alî bin al-Husain bin Muhammad bin Ahmad al-Umawî al-Isfahânî احمد بن محمد بن الحسين بن ابي الفرج علي بن الحسين بن علي بن ابي الفرج الاموي الاسفهانى Born at Isfahân in A.H. 284=A.D. 897, he eventually settled in Bagdâd, and became one of the most distinguished scholars of that city. He was specially well acquainted with the pre-Islamic history of the Arabs and their tribal genealogy. He died on the 4th Dû'l-Hijjah, A.H. 356=A.D. 967. See Yâqût, vol. v, p. 149; Mir'ât al-Janân, fol. 216^a; Dustûr al-'Ilâm, fol. 9ⁿ, Ibn Khallikân (De Slane's translation), vol. II, p. 249, and Nicholson's Literary history of the Arabs, p. 347.

Beginning —

الحمد لله وحده و صلوة على نبينا و آله و على سائر الابداء

عامه الخ *

We learn from Hâj Khal., vol. I, p. 366, that the author spent fifty years in collecting materials for the present work, which is not only the earliest but, by general admission, the best of its kind. It was presented to Saifaddawlah bin Hamdân, the ruler of Aleppo (A.H. 333-356=A.D. 944-967), who rewarded the author with one thousand dinârs.

The present copy consists of twenty parts, the twenty-first being wanting.

For other copies, see Br. Mus. Suppl., No. 650, Brill-Houtsma, No. 121; and Râmpûr, p. 578. See also Brock., vol. i, p. 146.

Twenty parts of the work were printed in Bûlâq, A.H. 1285, and the last or twenty-first part was published by Brunnow, Leyden, A.D. 1888. The complete work has been reprinted in 21 vols., Cairo, A.H. 1323.

Written in fair minute Naskh, with the headings in deep red. Dated, the 3rd Jumâdâ I, A.H. 1100=A.D. 1688.

Scribe · عبد الرسول بن شبنغ عبد القادر بن شبنغ حسام الدين اللاعوري.

The title-page contains a seal bearing the inscription لسان السلطان محمد الدولة منشي محمد مصدر علي خان بهادر, dated A.H. 1277=A.D. 1860.

No. 791.

fol. 159 ; lines 17 ; size 8×6 ; 7×5 .

يتيمة الدهر

YATÎMAT AD-DAHR.

A fragment of the well-known work, entitled *ندبة الدهر في محاسن اهل العصر*, containing biographical notices of eminent poets, with specimens of their compositions

Author Abû Mansûr 'Abdalmalik bin Muhammad bin Ismâ'il as-Sa'âlibî *ابو منصور عند الملك بن محمد بن اسمعيل السعيلي*.

The author, As-Sa'âlibî, a standard authority in Arabic philology, was born at Nîsâpûr in A.H. 350 = A.D. 961, and died in A.H. 429 = A.D. 1038. For his life, see *Dustûr al-I'lâm*, fol. 28^b; and *Ibn Khalkân* (De Slane's translation), vol. ii, p. 129. See also *Mir'ât al-Janân*, fol. 253^b, where it is stated that his death took place in A.H. 430 = A.D. 1039.

The entire work consists of four *Qism*, each of which is subdivided into several parts. The present fragment contains a portion of the first *Qism* only, extending from Chapter IV, which treats of the poets of Syria, to Chapter X, which treats of the poets of Mawsil.

Copies: Br Mus Suppl., No. 1110, in; Paris, Nos. 3308-12; Goth., No. 2127; Berlin, Nos. 7401-6, and Âsafiyah, p. 344. See also Brock., vol. i, p. 284; and Hâj Khal., vol. vi, p. 508.

Written in old Naskh, with vowel-points. Slightly worm-eaten. Not dated; apparently, 16th century.

The complete work, of which the present MS. is a fragment, has been printed in four volumes at Damascus, A.H. 1302.

No. 792.

fol. 133 ; lines 17 ; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4$.

دمية القصر و عصرة اهل العصر

DUMYAT AL-QAṢR WA 'UṢRAT
AHL AL-'AṢR.

Another work on the lives of the poets, being a continuation of the preceding work.

Author: 'Alî bin Abî 'Alî al-Hasan bin 'Alî bin Abî't-Tayyîb al-Bâkharzî علي بن ابي علي الحسن بن علي بن ابي الطيب البخارزي. He was a native of Bâkharz (a tract of country near Nisâpûr), and was himself an illustrious poet as well as a distinguished prose-writer. He was murdered at Bâkharz, in an assembly on the occasion of a pleasure party, in A H 467=A D. 1075 See Yâqût, vol. v, p. 121; Al-Ansâb by As-Sam'ânî, fol 57^b, Mir'ât al-Janân, fol. 265^b, Tabaqât by Al-Isnawî, fol 42^b; Tabaqât by Ibn al-Mulaqqin. fol. 31^a, Tabaqât al-Kubrâ by As-Subkî, vol iv, fol. 227^a; Dustûr al-'Ilam, fol. 16^b; and Ibn Khallikân (De Slane's translation), vol ii, p 323.

The present copy has no preface It begins immediately with القسم الاول فى طبقات الدور والحكاير, the heading of the first chapter

The contents of the work have been described in Berlin, No 7409. See also Wien, Nos. 366-8; Goth, No 2128, Paris, No. 3313; Br Mus, No. 573; Brock, vol i, p 252; Hâj Khal. vol iii, p 238.

Written in bold Naskh, within double red and blue ruled borders. Dated, A H. 1293=A D 1876

Scribe: نظر حسن.

The title-page contains a short biographical notice of the author, extracted from Ad-Dahabî's كتاب العبر باخبار النسر ممن عبر.

No. 793.

fol. 254; lines 23, size 10 × 6, 7½ × 3½.

ريحانة الالباء وزهرة الحياة الدنيا

RAIḤÂNAT AL-ALIBBÂ' WA ZAHRAT AL-ḤAYÂT AD-DUNYÂ.

Biographical notices of poets, who flourished in the author's time.

Author: Shihâbaddîn Ahmad bin Muhammad bin 'Umar al-Khafâjî al-Misrî شهاب الدين احمد بن عمر الكتاحى المصرى. He was born in Cairo, where he was brought up and educated under the direct care of his father. In a short autobiography at the end of the present work, he gives us a detailed account of his education and literary pursuits. From this we learn that, after the early education which he received from his father, he completed his studies under the following eminent scholars in the various branches of learning named below, viz., in grammar, rhetoric, and logic under his maternal uncle, the 'Sibawaih of his time,' 'Abû Bakr ash-Shanwânî (d. A H

1019=A.D. 1610); in Hanafite and Shâfi'ite jurisprudence under *Shâikh al-Islâm Muḥammad ar-Ramlî* (d. A.H. 1004=A.D. 1595), and under a scholar, known as the 'Shâfi'î of his time,' *Nûraddîn 'Alî az-Ziyâdî* (d. A.H. 1024=A.D. 1615), in Ḥadîṣ under 'Alî bin Ġânim al-Maqdisî (d. A.H. 1004=A.D. 1595); and in other subjects under *Muhammad as-Sâlihî* (d. A.H. 1039=A.D. 1629). He also received lessons in medicine from *Dâ'ûd al-Baṣîr* (d. A.H. 1008=A.D. 1599). After completing his education, our author made a pilgrimage with his father to Haramain, and afterwards, in A.H. 1020=A.D. 1611, he proceeded to Constantinople, where he joined the state service, and held the post of Qâdî in Romailia. Sultân Murâd IV (A.H. 1032-1049=A.D. 1623-1640), being impressed by his ability, promoted him to the post of Qâdî of Salonica, where he remained for a long time and attained much prosperity. Later on, he was appointed a Qâdî in Egypt; but, for some reason, was dismissed from that post. The grand Muftî, *Yahyâ bin Zakariyâ* (d. A.H. 1053=A.D. 1643), at Constantinople, whither our author now betook himself, had been greatly annoyed by certain unflattering references to himself in the present work, and at first refused to receive him, but later on he became favourably disposed towards him, and our author was reinstated as Qâdî in Egypt, where he spent the last days of his life, and wrote several valuable works. He died on Tuesday, the 12th Ramadân, A.H. 1069=A.D. 1659. For the author's life and works, see *Kḥulâsat al-Aṣar*, vol. i, p. 331; 'Iqd al-Jawâhir, fol. 187^a; 'Iktifâ' al-Qunû', p. 351; *Dustûr al-I'lâm*, fol. 43^a, Brock, vol. ii, p. 285, and *Hadâ'iq al-Ḥanafiyah*, p. 415.

Beginning:—

حمداً لمن شرح عيون الصائري في رياض النعم *

The work is divided into four *Qism*, the first dealing with the poets of Syria, the second with the poets of Mağrib, the third with the poets of Mecca, and the fourth with the poets of Egypt.

For other copies, see Brill-Houtsma, No. 83; Paris, No. 2134; Br. Mus. Suppl., No. 1123; Cairo, vol. iv, p. 259; Râmpûr, p. 594; and *Ayâ Şûfiyah*, No. 4021. See also Hâj. *Khal*, vol. iii, p. 524.

The work has several times been printed in Egypt, viz., in A.H. 1273, 1295 and 1306.

Written in Naskh, within double red-ruled borders. Some of the headings are written in light green, and the others in red.

Dated, the 15th Jumâdâ II, A.H. 1102=A.D. 1691.

Scribe: محمد التركمانى المالکى.

A seal bearing the inscription *لسان السلطان محمود الدولة محمد معمر*, dated A.H. 1277=A.D. 1860, is found on the title-page.

No. 794.

fol. 428; lines 15; size $7\frac{1}{2} \times 5$, $4\frac{1}{2} \times 3$.

The Same.

Another copy of the same work Defective at the beginning
It opens abruptly thus:—

ام روضة عنا غنت في دار اغصانها وزى بلحـنـ مونس

Written in fair Naskh, within double red-ruled borders Dated,
A H. 1081=A D. 1671.

No. 795.

fol. 301; lines 27; size 10×6 ; $7\frac{1}{4} \times 3\frac{1}{2}$.

سلافة العصر في محاسن اعيان العصر

SULĀFAT AL-‘AŞR FÎ MAĤÂSIN
A‘YÂN AL-‘AŞR.

Biographical notices of the poets who lived in the 11th century
of the Hijrah, with specimens of their compositions.

Author Sadraddîn ‘Alî bin Ahmad bin Muhammad Ma’sûm bin
Ibrâhîm al-Madanî ash-Shîrâzî, known as As-Sayyid ‘Alî Khân
صدر الدين على بن احمد بن محمد معصوم بن ابراهيم المدنى الشيرازى الشهير
بالسد على خان .

The author, Sayyid ‘Alî Khân, whose grandmother belonged to
the royal Şafavid family of Persia, was born at Medina on the 15th
Jumadâ I, A.H. 1052=A D. 1642 He received his education from
the learned men of Mecca and Medina. In A H. 1068=A.D. 1657, he
came to Golconda (India) to join his father, who had married the
daughter of ‘Abdallâh Qutub Shâh of Golconda (A.H. 1020-1083=
A.D. 1611-1672) and had settled there. Suffering ill-treatment at the
hands of Abû'l-Ĥasan Shâh (A.H. 1083-1098=A D. 1672-1687), our
author, with his whole family, fled to the court of Aurangzib, who was
then at Burhânpûr. Aurangzib received him with marks of honour,
and conferred upon him the title of Khân and the command of 15,300
horsemen; and he held several distinguished posts under that
Emperor. He subsequently made a pilgrimage to Mecca, Medina, and
other holy places. Afterwards he went to Isfahân, to the court of
Sultân Ĥusain Şafawî, the king of Persia (A.H. 1105-1135=A.D.

1694–1722); but as the Sultân did not show any marked favour towards him, he went to Shirâz, the native place of his ancestors, and spent his last days there as a professor of the Madrasah Mansûriyah. He compiled several useful works, and died in A.H. 1117=A.D. 1705. See *Subhat al-Marjân*, p. 85; and *Nasamat as-Sahar*, vol. ii., fol. 77^a.

Beginning.—

يا من اودع جواهر الكلم حقائق السفاه النخ *

The work was completed on the 7th Rabî' II, A.H. 1082=A.D. 1071. It is divided into five *Qism*, which have been fully described in Berlin, No. 7418. See also Br Mus. No. 1647, Wien, No. 409; *Âsafiyah*, p. 338; *Bûhâr*, No. 270; *Kashf al-Hujub*, fol. 83^b; and Brock, vol. ii, p. 421.

Written in ordinary Naskh, with the headings in red. Dated, A.H. 1110=A.D. 1699.

The title-page and the last folio contain seals of Amjad 'Alî Shâh (A.H. 1258–1263=A.D. 1842–1847), Nasiraddin Haïdar (A.H. 1243–1253=A.D. 1827–1837) and Wâjîd 'Alî Shâh (A.H. 1263–1273=A.H. 1847–1856), the rulers of Oudh.

No. 796.

fol. 252; lines 24, size $8\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

نَسْمَةُ السَّكَّرِ فِي مَنْ تَشِيعُ وَشَعْرُ

NASAMAT AS-SAHAR FÎ MAN TASHAYYA' WA SHA'AR.

A biographical dictionary of the Shî'a poets, from the earliest times down to the author's age, complete in two separate volumes.

Author: Diyâ'addîn Abû Ishâq Yûsuf bin Yahyâ bin al-Husain bin al-Mu'ayyad-billâh al-Hasanî as-San'ânî يوسف بن يحيى بن الحسين بن المؤيد بالله الحسنى صنعاني.

The author, who belonged to the Zaidî sect, was the son of Yahyâ bin al-Husain (d. A.H. 1090=A.D. 1679; see the present work, vol. ii, fol. 234^b), a nobleman of San'â. The author was born in A.H. 1080=A.D. 1669, as we know from a reference in vol. ii, fol. 238^b, which tells us that his father made a pilgrimage to Mecca in A.H. 1087=A.D. 1676, when he (the author) was a boy of only seven years of age. The date of his death cannot be traced.

Vol. I.

Beginning.—

الحمد لله الذي اشعر شيعة الحق بالادب من اتباع كتابه المنظوم و
جعلهم عصاة قافية لحبيبه الذي خصه بالشعراء و الفصص في سفر مرقوم النج *

We are told in the preface that, except for one or two poets of the Kaisânîyah sect and a few Sunnî poets who had shown especial regard for 'Alî and his descendants and have been dealt with incidentally, the work contains exclusively lives of those poets who belonged to the Imâmîyah, the Ismâ'îliyah, and the Zaidîyah sects.

The present volume contains lives of the following poets.—

1. Abû'l-'Abbâs Ibrâhîm bin al-'Abbâs as-Sûlî (*d.* A.H. 243 = A.D. 857), fol. 3^b.
2. Abû'l-Ḥasan Ibrâhîm bin Aḥmad al-Yâfi'î (*d.* A.H. 1110 = A.D. 1699), fol. 8^b.
3. Imâm Abû'l-Ḥasan Ibrâhîm bin 'Abdallâh al-Ḥasanî al-Ḥijâzî (*d.* A.H. 145 = A.D. 762), fol. 14^a.
4. Abû Ishâq Ibrâhîm Ibn Harmah (*d.* A.H. 150 = A.D. 767), fol. 18^b.
5. Abû'l-Qâsim Aḥmad bin Muḥammad al-Jazarî as-Ṣanawbarî, fol. 22^b.
6. Aḥmad bin al-Ḥusain Badî'azzamân al-Hamadânî (*d.* A.H. 398 = A.D. 1008), fol. 26^a.
7. Abû'l-Raqa'maq Aḥmad bin Muḥammad al-Antâkî (*d.* A.H. 399 = A.D. 1009), fol. 31^a.
8. Aḥmad bin Muḥammad ad-Dârimî al-Miṣṣîṣî, commonly called An-Nâmî (*d.* A.H. 399 = A.D. 1009), fol. 34^b.
9. Aḥmad bin Muḥammad ar-Rassî (*d.* A.H. 345 = A.D. 956), fol. 37^a.
10. Aḥmad bin Munîr bin Aḥmad bin Mufliḥ at-Ṭarâbulusî (*d.* A.H. 548 = A.D. 1153), fol. 38^b.
11. Abû't-Ṭayyîb Aḥmad bin Ḥusain al-Mutanabbî (*d.* A.H. 354 = A.D. 965), fol. 41^b.
12. Aḥmad bin al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî, fol. 48^a.
13. Aḥmad bin al-Ḥusain bin al-Manṣûr-billâh al-Ḥasanî as-Ṣan'ânî (*d.* A.H. 1092 = A.D. 1681; see *Khuḷāṣat al-Aṣar* vol. i, p. 180), fol. 51^a.
14. Shamsaddîn Abû Muḥammad Aḥmad bin al-Ḥasan bin Aḥmad al-Kawkabânî as-Ṣan'ânî (*d.* A.H. 1080 = A.D. 1669), fol. 54^a.
15. Aḥmad bin al-Ḥusain bin 'Abdallâh ar-Ruqaiḥî as-Ṣan'ânî, fol. 60^a.

16. Aḥmad bin Aḥmad bin Muḥammad al-Ḥasanî al-Ânisî (*d.* A.H. 1119=A.D. 1707), fol. 61^b.
17. *Khalifah Abû'l-'Abbâs Aḥmad an-Nâṣir-lidinallâh al-'Abbâsî (A.H. 575-622=A.D. 1180-1225), fol. 64^a.
18. Khalifah Abû'l-'Abbâs Aḥmad al-Mu'taḍid-billâh (A.H. 279-289=A.D. 892-902), fol. 67^b.
19. Abû'l-'Alâ Aḥmad bin 'Abdallâh al-Ma'arrî (*† d.* A.H. 439=A.D. 1047), fol. 69^a.
20. Al-Qâḍî ar-Raṣhîd Aḥmad bin al-Qâḍî ar-Raṣhîd 'Alî al-Gassânî al-Aswânî (*d.* A.H. 563=A.D. 1167), fol. 75^a.
21. Qâḍî Shamsaddîn Aḥmad bin al-Qâḍî Badraddîn Muḥammad al-Ḥaimî, fol. 77^b.
22. As-Sayyid Abû 'Alî Aḥmad bin Muḥammad al-Ḥasanî al-Yamanî al-Ânisî, fol. 80^b.
23. Aḥmad bin Nâsir bin 'Abdalhaqq aṣ-San'ânî, fol. 82^a.
24. Qâḍî Aḥmad bin Sa'daddîn al-Maswarî (*d.* A.H. 1079=A.D. 1668), fol. 85^a.
25. Al-Mu'ayyad-billâh Abû'l-Ḥusain Aḥmad bin al-Ḥusain al-Hasanî (*d.* A.H. 421=A.D. 1030), fol. 87^a.
26. Aḥmad bin Muhammad al-Hijâzî, fol. 88^a.
27. Mirzâ Abû 'Alî Aḥmad bin Muḥammad bin Ma'sûm al-Ḥasanî (*d.* A.H. 1085=A.D. 1674), fol. 92^a.
28. Abû Muḥammad Ishâq bin al-Mahdî Aḥmad bin al-Ḥasan bin al-Mansûr-billâh al-Qâsim bin Muhammad bin 'Alî al-Hasanî al-Yamanî, fol. 93^a.
29. Aṣ-Ṣâḥib Abû'l-Qâsim Ismâ'il bin Abî'l-Ḥasan Ibn 'Abbâd at-Tâlaqânî (*d.* A.H. 385=A.D. 995), fol. 95^a.
30. Abû'l-Ḥasan Ismâ'il bin Abî Yahyâ Muhammad bin al-Ḥasan, fol. 101^b.
31. Abû Hâshim Ismâ'il bin Muḥammad, called As-Sayyid al-Kûfî (*d.* A.H. 173=A.D. 789), fol. 104^a.
32. Abû't-Tâhir al-Mansûr Ismâ'il bin al-Qâ'im-biamrillâh al-Ismâ'îlî (*d.* A.H. 341=A.D. 953), fol. 112^b.
33. Abû'l-Walid Aṣhja' bin 'Umar as-Sulamî, fol. 113^b.
34. Aiman bin Ḥarîm bin Fâtik al-Asadî, fol. 120^a.
35. Abû Muhammad Barakât bin al-Ḥasan, Sharîf of Mecca (*d.* A.H. 859=A.D. 1455), fol. 121^a.

* The author curiously tells us that this 'Abbâsîd Caliph had professed the Imâmiyah belief regarding *Imâmat*, and that he had proclaimed himself to be a *Na'ib* of the hidden Imâm, al-Mahdî.

† The date seems to be incorrect. According to Ibn Khallukâh (De Slane's Translation), vol. i, p. 96; *Buḡyat al-Wu'ât*, fol. 105^a; and *Mir'ât al-Janân*, fol. 257^a, Abû'l-'Alâ al-Ma'arrî died in A.H. 449=A.D. 1057.

36. Abû Wuhaib Bahlûl bin 'Amr aş-Şairafi, fol. 122^b.

37. Abû'l-Ḥusain Tâjaddawlah bin as-Sultân Abî Shujâ', 'Aḍudaddawlah Khusraw bin Ruknaddawlah bin Buwaih ad-Dailamî, fol. 124^b.

38. Al-Amîr Abû Ma'add Tamîm bin al-Mu'izz bin al-Manşûr bin al-Mahdî al-Ḥasanî (*d.* A.H. 374=A.D. 984; see *Mir'ât al-Janân*, fol. 227^a), fol. 126^a.

39. Abû Yahyâ Tamîm bin al-Mu'izz bin Bâdîs (*d.* A.H. 501=A.D. 1108), fol. 128^b.

40. Majdalmulk Abû'l-Faḍl Ja'far Ibn Shamsalkhilâfah (*d.* A.H. 622=A.D. 1225), fol. 130^b.

41. Ja'far bin al-Mutahhar bin Muḥammad al-Jurmûzî (*d.* A.H. 1096=A.D. 1685), fol. 134^b.

42. Tâjaddîn Ja'far bin Muhammad bin Zakîaddîn, called Ibn Ma'îyâh (ابن معنه), fol. 137^b.

43. Abû'l-Faḍl Ju'aifarân bin 'Alî bin Aşğar bin as-Sarî bin 'Abdarrahmân al-Anbârî, fol. 138^b.

44. Abû Firâs al-Ḥârîş bin Abî'l-'Alâ Ḥamdân bin Hamdûn ash-Shâmî (*d.* A.H. 357=A.D. 968), fol. 141^b.

45. Abû'l-Ḥusain al-Ḥasan bin al-Ḥusain bin al-Manşûr-billâh Abî Muhammad al-Qâsim bin Muhammad al-Ḥasanî as-Şan'ânî, fol. 145^a.

46. Qâdî Sharafaddîn al-Hasan bin al-Qâdî 'Alî bin Jâbir al-Khawlânî (*d.* A.H. 1079=A.D. 1668), fol. 149^a.

47. Abû Muḥammad al-Ḥasan bin Muḥammad bin Hârûn al-Azdî al-Muhallabî (*d.* A.H. 352=A.D. 963), fol. 154^a.

48. Abû Nuwâs al-Ḥasan bin Hânî (*d.* A.H. 196=A.D. 811; see *Mir'ât al-Janân*, fol. 117^b), fol. 155^b.

49. Ash-Shaikḥ al-Majîd Abû 'Alî al-Ḥasan bin 'Abdaşsamad al-'Asqalânî (*d.* A.H. * 432=A.D. 1040), fol. 160^a.

50. Ad-Dâ'î al-Ḥasan bin Idrîs bin 'Alî bin al-Ḥusain bin Idrîs bin al-Ḥasan bin 'Abdallâh bin 'Alî, called Al-Anf, fol. 160^b.

51. Qâdî Sharafaddîn al-Ḥasan bin Ahmad al-Ḥaimî, fol. 163^b.

52. Shamsalmaḥâsin Abû Aḥmad al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî (*d.* A.H. 1100=A.D. 1688), fol. 165^a.

53. Al-Manşûr-billâh Abû Muḥammad al-Ḥasan bin Badraddîn fol. 168^b.

54. Ḥasan bin 'Abdallâh bin Mahdî bin al-Qâsim bin Mahdî bin 'Abdallâh al-Ḥasanî aş-Şan'ânî, fol. 170^b.

* The date seems to be incorrect. According to Ibn Khallikân (*De Slane's Translation*), vol. 1, p. 387, Ash-Shaikḥ al-Majîd died in A.H. 482=A.D. 1089.

55. Abû Ismâ'il al-Ḥusain bin 'Alî at-Ṭuġrâ'î (*d.* A.H. 518=A.D. 1124), fol. 172^b.
56. Abû 'Abdallâh al-Ḥusain bin Aḥmad bin Muḥammad bin Ja'far bin Muḥammad bin al-Ḥajjâj al-Kâtib, fol. 176^a.
57. Abû'l-Qâsim al-Ḥusain bin 'Alî bin al-Ḥusain bin 'Alî bin Muḥammad al-Wazîr al-Maġribî (*d.* A.H. 418=A.D. 1027), fol. 180^b.
58. Ḥusain bin 'Alî bin Ḥasan al-Ḥusainî al-Madanî, called Ibn *Shadqam*, fol. 183^b.
59. Husain bin 'Alî bin Mûsâ al-Khayyât aṣ-San'ânî, fol. 184^b.
60. Ḥusain bin 'Abdalqâdir bin an-Nâsir bin 'Abdarrabb bin 'Alî bin *Shamsaddîn* al-Ḥasanî al-Kawkabânî (*d.* A.H. 1112=A.D. 1700), fol. 187^a.
61. Abû Muḥammad al-Ḥusain bin 'Alî bin al-Mutawakkil-'alallâh, fol. 191^a.
62. Ḥusain bin Muhammad bin *Sha'bân* al-Jaḥḥâfî, fol. 192^b.
63. Abû 'Abdallâh al-Ḥusain bin al-Mutahhar bin Muḥammad al-Jurmûzî, fol. 193^b.
64. Ḥusain bin 'Abdaṣṣamad al-'Âmulî, fol. 195^a.
65. Ḥusain al-Wâdî (*d.* A.H. 1080=A.D. 1669), fol. 197^a.
66. Abû Muḥammad Ḥaidar Âġâ bin Muḥammad ar-Rûmî al-Yamanî, fol. 198^b.
67. Abû'l-A'azz Dubais bin Saifaddawlah (*d.* A.H. 529=A.D. 1135), fol. 203^b.
68. Darwish bin Muḥammad at-Ṭâlû'î (*d.* A.H. 1014=A.D. 1605; see *Khulâsat al-Aṣar*, vol. ii, p. 149), 204^b.
69. Di'bîl bin 'Alî al-Khuzâ'î (*d.* A.H. 246=A.D. 860), fol. 207^b.
70. Abû'l Mutâ' Dû'l-Qarnain bin Ḥamdân Wajihaddawlah (*d.* A.H. 428=A.D. 1036), fol. 212^a.
71. Abû'l-Wafâ' Râjîḥ bin Ismâ'il bin Abî'l-Haiṣam al-Asadî al-Ḥillî, fol. 213.
72. Ar-Rabâb bint Imra'ilqais bin 'Adî, the wife of Imâm Ḥusain, fol. 214^b.
73. Abû'l-Ma'âlî Zaid bin Yahyâ bin al-Ḥusain bin al-Mu'ayyad bin al-Manṣûr-billâh al-Ḥasanî aṣ-Ṣan'ânî (*d.* A.H. 1104=A.D. 1692), fol. 217^a.
74. Diyâ'addin Abû Muḥammad Zaid bin Muḥammad bin al-Ḥasan bin al-Imâm al-Manṣûr-billâh (*d.* A.H. 1122=A.D. 1710), fol. 221^b.
75. Tâjaddîn Abû'l-Yumn Zaid bin al-Ḥasan al-Kindî (*d.* A.H. 613=A.D. 1217), fol. 225^b.
76. Qâḍî Zaid bin Ṣâliḥ bin Abî'r-Rijâl al-Yamanî (*d.* A.H. 1114=A.D. 1702), fol. 227^a.

77. Imâm Abû'l-Ḥusain Zaid bin 'Alī (*d.* A.H. * 122=A.D. 740), fol. 230^a.

78. Zainab bint Muḥammad bin Aḥmad bin al-Imâm al-Ḥasan bin 'Alī bin Dâ'ūd al-Ḥasanīyah al-Yamanīyah (*d.* A.H. 1114=A.D. 1702), fol. 234^b.

79. Sadīf bin Maimûn, fol. 236^b.

80. As-Sarī bin Aḥmad ar-Raffā' (*d.* A.H. 362=A.D. 972), fol. 238^a.

81. Sa'nah bin al-'Arīḍ al-Hârûnî al-Ḥijâzî, fol. 240^a.

82. Abû Muḥammad Sa'īd bin Muḥammad as-Simḥî, fol. 242^a.

83. Abû Umayyah Shuraiḥ bin al-Hâris al-Kindî (*d.* A.H. 87=A.D. 706), fol. 244^a.

84. Shabân bin Salīm bin 'Usmân aṣ-San'ânî ar-Rûmî, fol. 246

85. Aḍ-Ḍahhâk bin Qais al-Aḥnaf at-Tamîmî (*d.* A.H. 68=A.D. 687), fol. 249^b.

Colophon.—

انتهى الجبر، الاول من نسمة السكر في ذكر من تسبىح و شعر
وافق الفراغ من زبر هذا الكتاب ليلة الاثنين لعله سادس شهر ربيع الآخر
من شهور سنة سبع و تسعين و مائه و الف بقلم الفقير الى عفو الملك
القدير عبد الكريم بن احمد بن محمد بن اسحاق *

For other copies, see Berlin, No. 7423; and Āṣafiyyah, p. 344.

Written in Naskḥ, with the headings in red.

Dated, A.H. 1197=A.D. 1783.

The title-page contains signatures of several persons to whom the MS. at one time or another belonged

No. 797.

fol. 275, lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, containing lives of the following poets.—

1. Al-Malik aṣ-Sâlih Ṭalâ'i' bin ar-Ruzzîk (*d.* A.H. 556=A.D. 1161), fol. 1^b.

* According to the *Mur'ât al-Janân*, fol. 63^b, Imâm Zaid bin 'Alī was killed in A.H. 121=A.D. 739.

2. Abû Mansûr Zâfir bin al-Qâsim bin Manşûr al-Ḥaddâd al-Iskandarânî (*d.* A.H. 529=A.D. 1134), fol. 9^a.

3. Abû'l-Aswad Zâlim bin 'Amr ad-Duwalî (*d.* A.H. 69=A.D. 688), fol. 12^a.

4. Abû't-Tufail 'Âmir bin Wâsilah bin 'Abdallâh al-Kinânî aş-Sahâbî (*d.* A.H. 110=A.D. 728; see *Al-Kâshif*, fol. 63^a), fol. 15^a.

5. Abû'l-Hasan 'Abdallâh bin Mu'âwiyah bin 'Abdallâh bin Ja'far al-Hâshimî al-Ja'farî, fol. 15^b.

6. Abû Muḥammad 'Abdallâh bin al-Mutawakkil *Sharafaddîn* bin *Shamsaddîn* bin al-Mahdî al-Ḥasanî al-Yamanî aş-Şan'ânî, fol. 17^a.

7. *Khalifah* Mâ'mûn ar-Rashîd al-'Abbâsî (A.H. 198–218=A.D. 813–833), fol. 19^a.

8. Abû Muḥammad 'Abdallâh bin Muḥammad al-Kâtib, commonly called Ibn al-Khâzin, fol. 23^b.

9. Al-Wazîr Fakhraddîn 'Abdallâh bin 'Alî bin al-Husain aş-San'ânî, fol. 26^a.

10. Al-Imâm Abû'l-Hasan 'Abdallâh bin Hamzah bin Sulaimân bin Ḥamzah bin 'Alî, surnamed al-Mansûr-billâh (*d.* A.H. 614=A.D. 1217; see *Aqilat ad-Daman*, fol. 57^b), fol. 28^b.

11. 'Alâ'addîn Maḥmûd Khwârizm Shâh (A.H. 596–617=A.D. 1199–1220), fol. 30^b.

12. Abû Ahmad 'Ubaidallâh bin 'Abdallâh al-Khuzâ'î (*d.* A.H. 300=A.D. 913), fol. 32^b.

13. Qâdî Abû Muḥammad 'Ubaidallâh bin Aḥmad al-Baghdâdî (*d.* A.H. 331=A.D. 942), fol. 34^b.

14. 'Izzaddîn Abû Hâmid 'Abdalhamîd bin Hibatallâh bin Muḥammad Ibn Abî'l-Ḥadîd al-Anbârî (*d.* A.H. 656=A.D. 1258), fol. 36^a.

15. 'Abdalhâdî bin Muḥammad as-Sawdî, fol. 37^b.

16. Şafiaddîn Abû'l-Maḥâsin 'Abdal'azîz al-Ḥillî (*d.* A.H. 760=A.D. 1359), fol. 38^b.

17. Abû Muḥammad 'Abdassalâm bin Ragbân, surnamed Dîk al-Jinn (*d.* A.H. 236=A.D. 850), fol. 41^b.

18. Ash-Şarîf al-Murtadâ Abû'l-Qâsim 'Alî bin Abî Aḥmad al-Ḥusain (*d.* A.H. 436=A.D. 1044), fol. 43^a.

19. Abû'l-Barakât 'Alî bin al-Ḥusain bin 'Alî bin Ja'far bin Muḥammad an-Nîsâbûrî fol. 44^b.

20. 'Alî bin al-'Abbâs, called Ibn ar-Rûmî (*d.* A.H. 283=A.D. 896), fol. 45^b.

21. Abû'l-Faraj 'Alî bin al-Ḥusain al-Işfahânî (*d.* A.H. 356=A.D. 967), fol. 48^a.

22. Qâdî Jamâladdîn 'Alî bin Muhammad bin Aḥmad al-'Ansî as-Şan'ânî, fol. 50^b.

23. Abû Muhammad Jamâladdîn 'Alî bin Şâlih bin Muḥammad Abî'r-Rijâl as-San'ânî, fol. 51^b.

24. Abû'l-Ḥasan 'Alî bin Muhammad bin Manşûr bin Naşr bin Bassâm an-Nadîm al-Baġdâdî (*d.* A.H. 302=A.D. 914), fol. 53^a.

25. Qâdî Abû'l-Qâsim 'Alî at-Tanûkhî (*d.* A.H. 342=A.D. 953), fol. 54^b.

26. Aṣḥ-Şarîf Abû'l-Ḥasan 'Alî bin al-Imâm Abî Muhammad an-Nâsir-lidînallâh ad-Dailamî, fol. 58^b.

27. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Wasîf al-Hallâ' an-Nâshî al-Baġdâdî (*d.* A.H. 366=A.D. 976), fol. 59^b.

28. Abû'l-Ḥasan 'Alî bin Muhammad at-Tihâmî (A.H. 416=A.D. 1025), fol. 60^b.

29. Saifaddawlah 'Alî bin 'Abdallâh bin Aḥmad bin Ḥamdân (*d.* A.H. 356=A.D. 967), fol. 63^b.

30. Abû'l-Ḥusain 'Alî bin al-Mutawakkil-'alallâh Abî 'Alî Ismâ'il bin al-Mansûr-billâh al-Qâsim (*d.* A.H. 1096=A.D. 1685), fol. 65^b.

31. Abû'l-Qâsim 'Alî bin Ishâq bin Kḥalaf az-Zâhî (*d.* A.H. 352=A.D. 963), fol. 66^b.

32. Abû'l-Ḥusain 'Alî bin Sa'id bin 'Abdarrahmân bin Aḥmad bin Yûnus as-Şadafî al-Munajjim al-Misrî (*d.* A.H. 399=A.D. 1009), fol. 67^b.

33. Aṣḥ-Şarîf Abû'l-Ḥasan 'Alî bin Muhammad bin Ja'far bin Muhammad bin Zaid al-Himmânî al-Kûfî, fol. 68^b.

34. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Ja'far bin Ibrâhîm al-Ja'farî al-Hijâzî, fol. 69^a.

35. Sayyid Jamâladdîn 'Alî bin al-Ḥusain bin Muhammad bin Şalâh al-Ḥasanî as-Şan'ânî, fol. 70^a.

36. Al-Malik al-Afdal Nûraddîn 'Alî bin Sultân Şalâhaddîn al-Ayyûbî (A.H. 582-592=A.D. 1186-1196), fol. 71^b.

37. Abû'l-Ḥasan 'Alî bin Muhammad al-Harirî, fol. 72^b.

38. 'Alâ'addîn Abû'l-Muẓaffar 'Alî bin 'Abdallâh al-Kindî al-Wadâ'î (*d.* A.H. 716=A.D. 1316), fol. 73^a.

39. Qâdî Abû'l-Ḥasan 'Alî bin al-Qâdî Abî Ḥanîfah an-Nu'mân al-Maġribî (*d.* A.H. 374=A.D. 984), fol. 75^a.

40. Sayyid Jamâladdîn 'Alî bin Aḥmad bin Muḥammad bin Ma'şûm al-Ḥasanî al-Madanî (*d.* A.H. 1117=A.D. 1705; see Subḥat al-Marjân, p. 85), fol. 77^a.

41. Al-Faqîh Abû Muhammad 'Umârah bin Abî'l Ḥasan Najmaddîn al-Ḥakamî al-Yamanî (*d.* A.H. 569=A.D. 1174), fol. 78^a.

42. Sayyid 'Îsâ bin Lutfallâh bin al-Mutahhar bin al-Imâm Sharafaddîn al-Yamanî, fol. 81^b.
43. Fâtimah az-Zahrâ', the daughter of the Prophet, fol. 83^a.
44. Abû Shujâ' Fanâkbusraw 'Aḍudaddawlah bin Ruknad-dawlah as-Sâsânî ad-Dailamî (*d.* A.H. 372=A.D. 983), fol. 87^a.
45. Sayyid Qâsim bin al-Ḥasan bin al-Mutahhar bin Muḥammad al-Ḥasanî al-Jurmûzî aş-San'ânî, fol. 90^a.
46. Abû Dulaf Qâsim bin 'Îsâ bin Idrîs al-'Ijlî (*d.* A.H. 226=A.D. 840), fol. 92^b.
47. Al-Imâm al-Manşûr-billâh Abû Muḥammad Qâsim bin Muḥammad al-Ḥasanî (*d.* A.H. 1029=A.D. 1620), fol. 97^a.
48. Al-Amîr Mu'tamidaddawlah Qarwâsh bin Ḥusâmadawlah al-'Uqailî (*d.* A.H. 444=A.D. 1052), fol. 101^a.
49. Abû 'Amr Qais bin Darîḥ (*d.* A.H. 68=A.D. 687), fol. 102^b.
50. Abû 'Amr Qais bin 'Amr bin Mâlik bin Ḥarb an-Najâshî al-Ḥârîṣî, fol. 104^b.
51. Abû Sakhr Kuṣair bin 'Abdarrahmân bin al-Aswad bin 'Âmir al-Ġassânî (*d.* A.H. 105=A.D. 723), fol. 107^b.
52. Al-Kumait bin Zaid al-Asadî, fol. 109^b.
53. Abû Ibrâhîm Mâlik bin al-Ḥârîṣ al-Ashṭar an-Nakha'î (*d.* A.H. 39=A.D. 660), fol. 114^a.
54. Qâḍî Abû 'Alî al-Muḥassin bin Abî'l-Qâsim 'Alî bin Muḥammad bin Dâ'ûd bin Ibrâhîm at-Tanûkhî (*d.* A.H. 384=A.D. 994), fol. 117^b.
55. Sayyid Diyâ'addîn al-Muhsin bin al-Mutawakkil-'alallâh Tsmâ'il bin al-Manşûr-billâh ahî Muhammad al-Qâsim, fol. 120^a.
56. Abû'l-Qâsim Muḥammad bin Hânî al-Andalusî (*d.* A.H. 362=A.D. 973), fol. 122^a.
57. Badraddîn Muḥammad bin al-Ḥusain al-Marhabî ash-Sharafî, fol. 127^b.
58. Ash-Sharîf ar-Raḍî Abû'l-Ḥasan Muḥammad bin al-Ḥusain al-Mûsawî (*d.* A.H. 406=A.D. 1015), fol. 130^b.
59. Bahâ'addîn Muḥammad bin Husain al-'Âmulî (*d.* A.H. 1030=A.D. 1621), fol. 133^b.
60. Qâḍî Muḥammad bin Ibrâhîm ash-Shajarî as-Sahûlî (*d.* A.H. 1109=A.D. 1697), fol. 139^a.
61. Sayyid Muḥammad bin al-Husain bin Yahyâ bin Aḥmad al-Ḥasanî al-Kawkabânî, fol. 140^a.
62. Qâḍî Abû Aḥmad Muhammad bin al-Ḥasan bin Aḥmad al-Ḥaimî (*d.* A.H. 1115=A.D. 1703), fol. 142^a.
63. Muhammad bin 'Alî al-Hurr ash-Shâmî al-'Âmulî al-Iṣfahânî (*d.* A.H. 1088=A.D. 1677), fol. 144^a.

64. Muḥammad bin ‘Alī bin Mahmūd ash-Shāmī al-Āmulī, fol. 145^b.

65. Ash-Sharīf Abū ‘Abdallāh Muḥammad bin Sālīh bin ‘Abdallāh bin Mūsā al-Ḥasanī al-Ḥijāzī, fol. 146^b.

66. Ash-Sharīf Abū’l Ḥasan Muḥammad bin Ahmad bin Muḥammad bin Ahmad bin Ibrāhīm Ṭabātabā bin Ismā‘īl ad-Dībāj al-Ḥasanī al-Iṣfahānī, fol. 150^b.

67. Sayyid Badraddīn Muḥammad bin al-Ḥusain bin al-Hasan al-Manṣūr-billāh al-Qāsim bin Muḥammad al-Hasanī as-San‘ānī, fol. 151^b.

68. Sayyid Badraddīn Muḥammad bin ‘Abdallāh bin al-Ḥusain bin al-Imām al-Mansūr-billāh al-Qāsim bin Muḥammad al-Ḥasanī, fol. 153^a.

69. Muḥammad bin ‘Abdallāh bin al-Imām Sharafaddīn Yaḥyā bin Shamsaddīn al-Hasanī al-Kawkabānī (*d.* A.H. 1016 = A.D. 1607), fol. 155^a.

70. Abū’l-Qāsim Muḥammad bin Wahb al-Himyarī al-Basrī, fol. 158^b.

71. Ḥakīm Muḥammad Sālīh al-Jilānī al-Fārisī (*d.* A.H. 1088 = A.D. 1677), fol. 159^b.

72. Abū Bakr Muḥammad bin al-‘Abbās al-Khwarizmī (*d.* A.H. 383 = A.D. 993), fol. 161^a.

73. Abū Bakr Muḥammad bin Ahmad al-Khabbāz al-Baladī, fol. 163^b.

74. ‘Izzalmulk Muḥammad bin Abī’l-Qāsim ‘Ubaidallāh bin Ahmad bin Ismā‘īl bin ‘Abdal‘azīz al-Musabbihī (*d.* A.H. 420 = A.D. 1029), fol. 164^b.

75. Abū ‘Abdallāh Muḥammad bin Ja‘far al-Qazzāz (*d.* A.H. 412 = A.D. 1021), fol. 165^b.

76. Al-Amīr Abū’l-Qāsim Muḥammad bin al-Manṣūr-billāh ‘Abdallāh bin Ḥamzah, surnamed An-Nāsir-lidīnallāh al-Hasanī al-Ḥamzī, fol. 167^b.

77. Abū’l-Ḥasan Muḥammad bin ‘Abdallāh bin Muḥammad bin Yaḥyā al-Qurashī al-Makḥzūmī as-Salāmī (*d.* A.H. 393 = A.D. 1003) fol. 168^b.

78. Abū’l-Fadl Muḥammad bin Abī ‘Ubaidallāh al-Ḥusain bin Muḥammad, known as Ibn al-‘Amīd al-Kātib (*d.* A.H. 359 = A.D. 969), fol. 169^b.

79. Abū’l-Fath Muḥammad bin ‘Ubaidallāh bin ‘Abdallāh al-Kātib, generally known as Sibṭ Ibn at-Ta‘āwīdī (*d.* A.H. 553 = A.D. 1158), fol. 173^a.

80. Muhiyaddîn [Muhammad] bin 'Alî bin Muhammad, known as Ibn al-'Arabî (*d.* A.H. 638=A.D. 1240), fol. 177^a.
81. Al-Muntasir-billâh al-'Abbâsî (A.H. 247-248=A.D. 861-862), fol. 180^b.
82. Muhammad bin al-Husain at-Tûsî, fol. 185^b.
83. Sayyid Muhammad bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî, fol. 186^a.
84. Abû 'Alî Mu'âd bin Muslim al-Harrâ' al-Kûfi (*d.* A.H. 187=A.D. 803), fol. 187^a.
85. Abû Salmah Mutî' bin Iyâs al-Kinânî al-Kûfi, fol. 188^b.
86. Khalifah al-Mu'izz Abû Tamîm Ma'add bin al-Manşûr al-Fâtimî (A.H. 341-365=A.D. 952-975), fol. 192^a.
87. Abû Hassân al-Muqallad bin al-Musayyab bin Râfi' bin al-Muqallad al-'Uqailî (*d.* A.H. 391=A.D. 1001), fol. 199^b.
88. Abû 'Abdallâh Mansûr bin Zibriqân bin Salmah an-Namarî al-Khazrajî, fol. 201^a.
89. Khalifah al-Âmir-biahkâmallâh Abû 'Alî al-Mansûr bin al-Musta'li-billâh al-Fâtimî (A.H. 495-524=A.D. 1101-1130), fol. 203^b.
90. Abû 'Imrân Mûsâ bin 'Abdalmalik al-Isfahânî (*d.* A.H. 246=A.D. 860), fol. 205^a.
91. Abû'l-Husain Mihyâr bin Mirzawaih al-Kâtib ad-Dailamî (*d.* A.H. 428=A.D. 1037), fol. 206^a.
92. Nâhid bin Şûmah bin Aşbah al-'Âmirî al-Basrî, fol. 208^b.
93. Khalifah al-'Aziz-billâh Abû'l-Mansûr Nazâr bin al-Mu'izz-lidinallâh al-Fâtimî (A.H. 365-386=A.D. 975-996), fol. 209^b.
94. Abû'l-Muqâtil Nasr bin Nasîr al-Hulwânî, fol. 212^b.
95. Abû'l-Qâsim Nasr bin Ahmad bin Nasr bin Mâ'mûn al-Basrî al-Khubzâruzî (*d.* A.H. 317=A.D. 930) fol. 215^a.
96. Sayyid al-Hâdî bin Ahmad bin Zakîaddîn al-Hasanî al-Jurmûzî (*d.* A.H. 1097=A.D. 1686), fol. 218^a.
97. Sayyid al-Hâdî bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî (*d.* A.H. 1103=A.D. 1692), fol. 220^a.
98. Sayyid Jamâladdîn Hâşim bin Yahyâ al-Hasanî aş-San'ânî, fol. 221^b.
99. Khalifah al-Wâsiq-billâh Abû Ja'far Hârûn bin al-Mu'tasim-billâh al-'Abbâsî (A.H. 227-232=A.D. 842-847), fol. 224^a.
100. Ash-Sharif Abû's-Sa'âdât Hibatallâh bin 'Alî bin Muhammad bin Hamzah al-'Alawî ash-Shajari (*d.* A.H. 542=A.D. 1148), fol. 228.
101. Abû Firâs Hammâm bin Ġâlib, generally known as Al-Farazdaq (*d.* A.H. 110=A.D. 728), fol. 230^b.
102. Abû 'Abdallâh Yahyâ bin al-Husain bin al-Mu'ayyad-

billâh Abî'l-Ḥusain Muḥammad bin al-Manṣûr-billâh al-Ḥasanî (*d.* A.H. 1090=A.D. 1679), fol. 234^b.

103. Abû'l-Faḍl Yaḥyâ bin Salâmah bin al-Ḥusain bin Muḥammad, surnamed Mu'inaddîn al-Ḥaṣkafî (*d.* A.H. 551=A.D. 1156), fol. 239^a.

104. Sayyid Abû'l-Ḥasan Yaḥyâ bin Ibrâhîm bin 'Alî bin Ibrâhîm bin al-Mahdî bin 'Alî al-Jahhâfî, fol. 240^b.

105. Abû Ṭâlib Yaḥyâ bin Abî'l-Faraj Sa'id bin Abî'l-Qâsim Hibatallâh bin 'Alî bin Qizağlî bin Zabâdah ash-Shaibânî (*d.* A.H. 594=A.D. 1198), fol. 244^a.

106. Jamâladdîn Abû'l-Ḥusain Yaḥyâ bin 'Abdal'azîm al-Jazzâr al-Misrî, fol. 246^a.

107. Abû Sulaimân Yaḥyâ bin Ya'mar al-'Adwânî al-Wasqî al-Basrî (**d.* A.H. 127=A.D. 744), fol. 248^b.

108. Abû Ishâq Ya'qûb bin Ishâq, generally known as Ibn as-Sikkî al-Bağdâdî (*d.* A.H. 244=A.D. 858), fol. 250^a.

109. Abû'l-Faraj Ya'qûb bin Yûsuf bin Ibrâhîm bin Hârûn bin Dâ'ûd bin Killis al-Misrî (*d.* A.H. 380=A.D. 990), fol. 252^a.

110. Muwaffaqaddîn Abû'l Hajjâj Yûsuf bin Muḥammad, generally known as Ibn al-Khallâl (*d.* A.H. 566=A.D. 1171), fol. 257^a.

111. Abû Muḥammad Yûsuf bin al-Mutawakkil-'alallâh 'Alî [bin] Ismâ'il bin al-Mansûr-billâh Qâsim bin Muḥammad al-Ḥasanî (*d.* A.H. 1097=A.D. 1686), fol. 259^b.

112. Abû'l-Mahâsin Yûsuf bin Ismâ'il ash-Shawwâ al-Ḥalabî (*d.* A.H. 635=A.D. 1237), fol. 264^a.

The work ends with a *Maqâmah*, written in imitation of المقامة الشاوية of Badî'azzamân al-Hamaḍânî (*d.* A.H. 398=A.D. 1008).

The work was completed on the 13th Rajab, A.H. 1111=A.D. 1699, as the author tells us in the following colophon:—

قال جامعہ العبد الفدیر الی اللہ یوسف بن یحییٰ بن الحسین بن
الموید باللہ ابی الحسین محمد بن المنصور باللہ ابی محمد القاسم بن
محمد الحسینی النسب الیمنی الصنعانی المولد والمنشأ - سمیت
مؤلفی هذا نسمة السكر بذكر من تسبیح وشعر و تم بحمد اللہ كما اردت
منضد البکر بجواهر الافکار وشوارد الابکار مستملا بالجد والہزل والرقیق
والجزل والنثر والنظم و کمل تألیفہ فی ثالث عشر رجب
سنة احدى عشرة و مائة و الف *

* According to Ibn Khallikân (De Slane's translation), vol. iv, p. 62, Yaḥyâ bin Ya'mar al-'Adwânî died in A.H. 129=A.D. 746.

Both volumes are written in the same hand.

Foll. 67-68 have been wrongly placed after fol. 74 in binding. Some folios are wanting after fol. 18.

Two fly-leaves at the beginning contain a table of the Arabic names of the days and months prefaced by a note, explaining an easy method of finding the first day of every month of the Hijrah era from that table.

No. 798.

fol. 57, lines 23; size 8 × 6, 6 × 4.

(Three tracts bound together in one volume.)

fol. 1-29.

I.

طارف المجد وتالده

ṬÂRIF AL-MAJD WA TÂLIDUH.

A treatise containing biographical notices of the author's father, 'Abdalqâdir, and of his grandfather, Abû Bakr, with quotations from the poems composed in their praise on various occasions by their friends and contemporary poets.

The full title of the work, as stated in the preface, is طارف المجد وتالده فيما مدح به سدي الوالد والدة.

Author · Yaḥyâ bin 'Abdalqâdir bin Abî Bakr يحيى بن عبد القادر بن أبي بكر بن أبي بكر.

The author, the date of whose death is not known, was the son of Shaiḫ 'Abdalqâdir, who served as a preacher in the holy mosque of Mecca during the reign of Sulṭân Ahmad III (A.H. 1115-1143 = A.D. 1703-1730) Our author's grandfather, Abû Bakr, who held several distinguished posts under the Sharifs of Mecca, died in A.H. 1119 = A.D. 1707. See the present work, fol. 9^b.

Beginning:—

الحمد لله على نواله و الصلاة والسلام على سيدنا محمد وصحبه
و آله و بعد فيقول العبد الفقير اللاند بجذابه المستمسك بعترته و كتابه
يحيى بن عبد القادر بن ابي بكر الصديقى لطف الله به و بلغه غاية اوده
قد التمس من اجابته عزم و مخالفة اشارته غرم جمع ما مدح به سيدى
الوالد والدة الدان هما كسلفهما لى طارف المجد وتالده و اذا بدلك

شيء كثير يضيّق عنه نطاق الجمع و التعبير قد فوّت معظمه ايدي سبا تواتر
ذلك على لسان من صدق فيما انبأ لكن بقيت من ذلك بقايا على
ما قيل في الزوايا خبايا فجمعت في هذه الاوراق ما راق من تلك البقية
و راق النخ *

Written in Arabian Naskh.

Not dated. Probably, the latter part of the 18th century.

fol. 30-39.

II.

بيت قصيد الصدق

BAITU QAŞÎD AŞ-ŞIDQ.

Another work on the life of the aforesaid Shaiikh ‘Abdalqâdir, the full designation of which, as given in the preface, is بيت قصيد الصدق من ذلك الطوار ترجمة عن اعيان بني الصديق مفتي الحجاز.

Author. Muhammad bin ‘Alī bin Faḍlallāh al-Ḥusainī at-Ṭabari محمد بن على بن فضل الله الحسيني الطبري.

The author, who flourished in the middle of the 12th century of the Hijrah, was an intimate friend of Shaiikh ‘Abdalqâdir, who was alive at the time the present work was written, as appears from the following benedictory prayer at the end:—

دام سيدنا رافيا اوج الكمال محفوظا بعين عناية الملك
المبعل في النفس والا هل و المال *

Beginning —

الحمد لله الذي جعل نظم محاسن الكلام داب الائمة جلة الانام النخ

The author tells us, in his preface, that in a previous work of his, viz., a detailed history of the Ḥasani Sharifs of Mecca, entitled انساب فضلاء الزمن بتاريخ ولادة بني الحسن of Shaiikh ‘Abdalqâdir, which was included in that work along with short notices of certain other eminent scholars; but being dissatisfied with the brevity of this earlier account which he had written of the Shaiikh, he had written the present work, devoted entirely to his life.

Written in Naskh. Dated, A.H. 1131 = A.D. 1719.

fol. 40-57.

III.

A tract, without any title, containing poems composed by Shaiikh ‘Abdalqâdir on different occasions, collected and arranged by his son Yaḥyâ, the author of the first treatise.

Beginning :—

لسيدى الوالد ممتدحا حضرة مولانا المرحوم الشريف سعد بن زيد في
اثناء رمضان سنة ١١٠٨ من مجرد الكامل المرفل فضره متفاعلاتن و البيت
الاول مصرع و ذلك عند ما باشر خطبة عيد رمضان في السنة المذكورة *

The first of the poems, which was composed in praise of Sa'd bin Zaid, the *Sharif* of Mecca, in A.H. 1108=A.D. 1697, and was presented to him by the *Shaikh* on the day of 'Īd al-Fitr after his recitation of the usual *Khutbah* of the 'Īd prayer, begins thus :—

فلدت جيد الملك عقدا نسما علا حلاً و عقدا

The present tract is written in the same hand as the first and seems to be a continuation of the same.

BIOGRAPHIES RELATING TO PARTICULAR LOCALITIES.

BAĠDĀD.

No. 799.

foll. 217; lines 21; size $10\frac{1}{2} \times 6\frac{1}{3}$; 8×4 .

مختصر تاريخ بغداد

MUKHTAṢAR TĀRĪKH BAĠDĀD.

An abridgment of the *Tārīkh Baġdād*, a biographical dictionary of the celebrated men of Baġdād, by Abū Bakr Aḥmad bin 'Alī bin Sābit al-Khatīb al-Baġdādī (d. A.H. 463=A.D. 1071).

Author of the abridgment: Abū'l Yumn Mas'ūd bin Muhammad bin Aḥmad bin Ḥāmid bin 'Ubaid al-Bukhārī محمد بن مسعود بن أحمد بن عبيد البخاري. He was born in Bukhārâ, but came with his father to Baġdād, where he settled permanently, and died

there in A.H. 491=A.D. 1098. For his life, see *Al-Jawâhir al-Muḍīyah*, vol. ii, fol. 65^b.

Beginning:—

الحمد على (sic) و تجاوز العلم الجزبي احاطة
 و هذا الكتاب الذي صنفه الشيخ ابو بكر احمد بن علي بن
 ثابت الخطيب البغدادي رحمه الله و سماه تاريخ بغداد كتاب جليل في
 هذا العلم نفيس قد تعب فيه و سهر و اطال الزمان و الله تعالى يثيبه
 و يحسن اليه الا انه طويل وللاطالة آفات و افترها الملل و الملل داعية الترك
 و قد استختر الله تعالى و اختصرته و ذكرت اسماء الرجال الذين ذكرهم
 على ترتيبه اله *

The first three folios of the MS. are of a general character, and include a description of the palace of the Caliph, Muqtadir-billâh (A.H. 295-320=A.D. 908-932), and of the reception of the Greek ambassador in the former's court. The present abridgment, like the original, is divided into two parts; and the biographical notices are arranged in alphabetical order, excepting that the names beginning with Muhammad have been placed first. The first part ends abruptly on fol. 118^a, in the middle of the account of حمزة ابو الحسن على بن حمزة الاسدي المعروف بالكسائي, with the following subscription, transcribed from the original copy.—

آخر الجزء الاول و يتلوه في الثاني و افق الفراغ منه في
 عاشر ربيع الاول من سنة اثنى و اربعين و سبعمائة على يد الفقير الى الله
 تعالى محمد بن احمد بن ابي القاسم العباسي *

The second part begins on fol. 121^b with the concluding portion of the account of الكسائي and ends with a chapter containing biographies of the female scholars of Bagdâd, beginning on fol. 213^b with خديجة بنت محمد بن علي and ending with الغبران زوجة المهدي.

For other copies, see Bûhâr, No. 243, and Berlin, No 9850 See also Hâj. Khal., vol. ii, p. 120; and Brock., vol. i, p. 329.

Written in fair Naskh, with numerous short lacunae. Foll. 118^b-121^a are blank.

Not dated. Probably, 18th century.

DAMASCUS.

No. 800.

foll. 223; lines 29; size $10 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{4}$.

تاريخ دمشق

TĀRĪKH DIMASHQ.

A rare biographical dictionary of the celebrated men of Damascus

Author. Ṣiqataddīn Abū'l-Qāsim 'Alī bin al-Hasan bin Hibat-allāh, called Ibn 'Asākīr نصف الدين ابو القاسم على بن الحسن بن هبة الله *d.* A.H. 571=A.D. 1176). See No. 765 above.

We learn from Hāj. K̲hal., vol. ii, p. 130, that Ibn 'Asākīr wrote the present work in imitation of the *Tārīkh Bagdād* of Ahmad bin 'Alī al-K̲hatīb al-Baġdādī (*vide supra*), and divided it into eighty parts, or *Mujallad*.

The present MS. contains the 31st and the 32nd parts, but the latter is wrongly placed first. The 31st part (foll. 112^a–223^b) begins abruptly with a portion of the account of 'Āsim bin Abī'n-Najūd (*d.* A.H. 128=A.D. 745), and ends with the following colophon:—

آخر الجزء العاشر بعد الثلاثمائة وهو آخر المجلد الكادي و الثلاثين
من الاصل المنقول منه بخط العاسم بجزية ثمان مائة جزء في الف و ثمان
مائة كراسة من النسخة الثانية و جمعها تستمل على ثمانين مجلدة *

The 32nd part (foll. 1–111) ends with a portion of the following chapter:—

ذكر من اسمه عبد الله على ترتيب الحروف في اسماء آبائهم
و اجدادهم *

The last notice is that of 'Abdallāh bin Busr Abū Ṣafwān.

Contents:—

Fol. 2 ^a .	ذكر من اسمه عائذ
Fol. 2 ^b .	ذكر من اسمه عبادة
Fol. 16 ^b .	ذكر من اسمه عباد
Fol. 20 ^a .	ذكر من اسمه عباس

- Fol. 79^a. ذكر من اسمه عدد الله على ترتيب الحروف وى اسماء
انائهم و اعدادهم *
- Fol. 130^b. ذكر من اسمه العاص
- Fol. 133^a. ذكر من اسمه عالي
- Fol. 133^b. ذكر من اسمه عامر
- Fol. 215^b. ذكر من اسمه عائذ الله

No complete set of this valuable work is known to exist anywhere. A few of the different parts are described in Br. Mus., pp. 592, 177^a, 771^b; Br. Mus., Suppl., No. 658; Berlin, No. 9781; Goth., No. 1775; Cairo, vol. v, p 25; Paris, No. 2137.

It would appear, from the colophon quoted below, that the present valuable copy, dated the Madrasah Mu'iniyah, Damascus, A.H. 614=A.D. 1217, was transcribed by Muhammad bin Yûsuf al-Birzâlî (d. A.H. 636=A.D. 1239) from one written by the author's son, Al-Qâsim (d. A.H. 600=A.D. 1203) —

آخر الجزء العشرين بعد الثلاثمائة وهو آخر المجلد الثاني و الثلاثين
من تجزئة جزء و تجليد ثمايين مجلدة بخط الفاسم بن الحافظ المؤرخ
المصنف لهذا الكتاب رحمهما الله وهى النسخة الثانية و منها نقل كاتب
هذه الاحرف محمد بن يوسف بن محمد بن ابي يداس البزازي
الشبيلي وفقه الله دمسقي بالمدرسة المعينية عمرها الله تعالى يوم
الخميس ضحى العشرين من شهر ربيع الآخر سنة اربع عشرة و ستمائة *

Written in fair Magribi Naskh. In the 32nd part, foll. 101-2 have been misplaced; they should come after fol. 111. Foll. 55 and 56 are supplied in a later hand. Foll. 108-111 are seriously water-stained.

Eleven *Samâ'*, or certificates of audition, with dates ranging from the 24th of Shawwâl, A.H. 618=A.D. 1221 to Şafar, A.H. 619=A.D. 1222, are noted by the scribe, Al-Birzâlî, in the margins of foll. 43^a, 60^a, 73^a, 88^b, 107^a, 125^b, 140^b, 156^a, 171^b, 187^a and 202^b. These indicate that the scribe studied the present MS. under the author's disciple, Qâdî Abû Naşr Muḥammad bin Hibatallâh bin Muhammad aṣh-Shîrâzî (d. A.H. 635=A.D. 1237, see *Ṭabaqât* by Al-Isnawî, fol. 140^b), in several sittings, sometimes held in the great mosque of Damascus and sometimes at the house of the said Qâdî.

In the *Samâ'*, on fol. 140^b, quoted below, our scribe adds that he studied the MS. also under Shihâbaddîn Abû'l-Maḥâsin Sulaimân bin Faḍl al-Bâniyâsî, a disciple of the author, in the Madrasah al-Âdilîyah, on Thursday, the 12th of Rabî' I, A.H. 615=A.D. 1218:—

بلغت سماعا بقرآني من اول الجزء و عرضا بالاصل على الفقيه
القاضي ابي نصر محمد بن هبة الله بن محمد الشبرازي سماعه من
المصنف و الملحق في اجازته منه و ابنه ابو الفضل محمد و ابو المفاخر
على و ابو الثناء محمود بن ابي بكر بن حمزة الهمداني و كتب محمد بن
يوسف بن محمد بن ابي يداس البرزالي الاشبيلي يوم الثلاثاء العشرين
من شوال سنة ثمان عشرة و ستمائة بمفزل القاضي بدمشق و سمعته قبل
ذلك على شهاب الدين ابي المحاسن سليمان بن الفضل بن الحسن
الانباري سماعه من المصنف و الملحق في اجازته بقراءة عبد العزيز ابن
هلاله و ابو الطاهر اسمعيل بن الانماطي و ابنه ابو بكر محمد و عبد العزيز بن
عثمان الاربلي و محمد بن محمد الملخي و اخوه سليمان يوم الخميس
ثاني عشرة شهر ربيع الاول سنة خمس عشرة و ستمائة بالمدرسة العادلية •

At the end of each of the two parts are seven *Samâ'*, transcribed from the original. These relate to the reading of the said original, in the presence of the author, by different pupils of his, in several sittings. The dates of these *Samâ'* range from Friday, the 9th of Jumâdâ I, A.H. 562=A.D. 1167, to Friday, the 14th of Jumâdâ II, A.H. 562=A.D. 1167.

No. 801.

fol. 197; lines and size same as above.

The Same.

The fifty-first and the fifty-second parts of the work noticed above.

The first two folios have been misplaced; they should come after fol. 101, at the beginning of the fifty-second part.

The fifty-first part begins abruptly on fol. 3^a, with a portion of the account of 'Ali, the fourth Caliph, and ends on fol. 101^b, with the following colophon:—

آخر الجزء العاشر بعد الخمسمائة من الفرع و هو آخر المجلد
الحادي و الخمسين من النسخة *

The fifty-second part begins with the account of 'Ali bin al-Muqallad al-Kinânî, surnamed Sadîd al-Mulk (a renowned nobleman

Syria, and chief of the fort of Shāizar, who died in A.H. 475 = D. 1082), and ends with the chapter حرف الخاء في ابناء من اسمه عمر. The st notice is that of 'Umar bin al-Khattāb, the second Caliph.

Contents :—

Fol. 4 ^a .	حرف الطاء في ابناء من اسمه علي
Fol. 40 ^b .	حرف العين في ابناء من اسمه علي
Fol. 71 ^b .	حرف الغين في ابناء من اسمه علي
Fol. 72 ^a .	حرف الفاء في ابناء من اسمه علي
Fol. 72 ^b .	حرف القاف في ابناء من اسمه علي
Fol. 73 ^b .	حرف الكاف في ابناء من اسمه علي
Fol. 73 ^b .	حرف الميم في ابناء من اسمه علي
Fol. 103 ^a .	حرف النون في ابناء من اسمه علي
Fol. 103 ^b .	حرف الهاء في ابناء من اسمه علي
Fol. 106 ^a .	حرف الدال في ابناء من اسمه علي
Fol. 111 ^b .	ذكر من اسمه عمارة
Fol. 120 ^b .	ذكر من اسمه عمار
Fol. 156 ^b .	ذكر من اسمه عمران
Fol. 168 ^a .	ذكر من اسمه عمر - حرف الالف في ابناء من اسمه عمر
Fol. 172 ^a .	حرف الباء في ابناء من اسمه عمر
Fol. 174 ^a .	حرف الجيم في ابناء من اسمه عمر
Fol. 174 ^b .	حرف الحاء في ابناء من اسمه عمر
Fol. 178 ^a .	حرف الخاء في ابناء من اسمه عمر

Written by the same scribe, Al-Birzālī, at Damascus, in the *adrasah al-Mu'iniyah*. Dated Sunday, the 25th of Jumādā I, A.H. 615 = A.D. 1218.

Nine *Samā'* are noted by the scribe in the margins of foll. 29^a 9^b, 99^b, 115^a, 134^b, 156^b, 175^a, 191^b and 197^b. The first three *Samā'* record the reading of the 51st part in the presence of the author's nephew, Fakhraddīn Abū Maṣṣūr 'Abdarrahmān bin Muḥammad bin al-Ḥasan (*d.* A.H. 620 = A.D. 1223; see *Ṭabaqāt al-Kubrā* by As-subkī, vol. vi, fol. 181^b). The remaining six record the reading of the 52nd part before another nephew of the author's, Zain al-Umanā' bū'l-Barakāt al-Ḥasan bin Muḥammad bin al-Ḥasan (*d.* A.H. 627 = A.D. 1220; see *Ṭabaqāt al-Kubrā* by As-Subkī, vol. vi, fol. 169^b), in several sittings held at the great mosque of Damascus. Portions of practically all the *Samā'* have been cut off by the binder, including the dates, except in the case of the last five, the dates of which range

from Monday, the 12th of Rabî' II, A.H. 617=A.D. 1220, to Sunday, the 10th of Jumâdâ I, A.H. 617=A.D. 1220.

Five *Samâ'* at the end of the 51st part, and one at the end of the 52nd, have been transcribed from the original, and record the reading of the said original, in the presence of the author, in several sittings held at the great mosque of Damascus during the period from Thursday, the 7th of Rajab, A.H. 563=A.D. 1168, to the 25th of Rajab, A.H. 563=A.D. 1168. Among those who attended these sittings were Qâdî Abû Nasr Muhammad bin Hibatallâh *ash-Shîrâzî*, (d. A.H. 635=A.D. 1237; see *Ṭabaqât* by Ibn Qâdî Shuhbah, fol. 75^a) and the author's three nephews, Zain al-Umanâ' Abû'l-Barakât al-Ḥasan, Abû Manşûr 'Abdarrahmân, and Abû'l-Muzaffar 'Abdallâh (who died in A.H. 591=A.D. 1195; see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. v, fol. 246^a).

Five volumes of this great work have been printed in A.H. 1330 under the title *التاريخ الكبير*. The edition has been issued from the Rauḍat *ash-Shâm* Press with notes and corrections made by 'Abdal qâdir Âfîndî Badrân

SPAIN.

No. 802.

fol. 205; lines 21; size $12\frac{1}{2} \times 7$; $9\frac{1}{2} \times 4\frac{1}{2}$.

قلائد العقيان فى معاسن الاعيان

QALÂ'ID AL-'IQYÂN FÎ MAḤÂSIN AL-A'YÂN.

Biographical notices of elegant writers and poets of Spain, with quotations from their works.

Author · Abû Nasr al-Fath bin Muhammad bin 'Ubaidallâh bin Khâqân al-Qaisî *ابو نصر الفتح بن محمد بن عبد الله بن خاقان القيسى*.

The author, a most elegant writer of Spain, was born at Sakhrat al-Walad, in the province of Granada; and was put to death in Morocco in A.H. 535=A.D. 1140, but according to some in A.H. 529=A.D. 1134. For his life, see Yâqût, vol. vi, p. 124; Ibn Khallikân

(De Slane's translation), vol. II, p. 455; Mir'ât al-Janân, fol. 310^b; Tâjaṭ-Ṭabaqât, vol. VI, part I, fol. 157^a; and Dustûr al-I'lâm, fol. 101^b.

Beginning:—

الحمد لله الذي راض لنا الديان حتى انقاد في اعنقنا الخ *

The contents of the work have been fully described in Berlin, No. 7410. See also Paris, Nos. 3318-23; Alger. No. 1727, Nûr 'Uṣmâniyah, No. 4144; Br. Mus. Suppl., No. 664; Goth., Nos. 2130-2; Brock., vol. I, p. 339; Hâj Khal., vol. IV, p. 566

The work was edited and published by Sulaimân al-Ḥarâ'irî, Paris, A.H. 1277, and reprinted in Bûlaq, A.H. 1283.

Written in fair Naskh, with vowel-points, within double red-ruled borders. The headings are in various colours. Foll. 46^a, 134^b and 162^b are blank.

Dated, the 26th Shawwâl, A.H. 1136=A.D. 1724.

The last folio contains a short biography of the author, extracted from the *Wafayât al-A'yân* of Ibn Khallikân.

Three fly-leaves at the end contain several notes and extracts from various other sources.

EGYPT.

No. 803.

fol. 148; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5$.

رفع الامر من قضاة مصر

RAF' AL-IṢR 'AN QUDÂT MIṢR.

Lives of the judges of Egypt, from the time of the conquest of Egypt by 'Amr bin al-Âṣ (d. A.H. 43=A.D. 663) down to the end of the 8th century of the Hijrah.

Author: Shihâbaddîn Aḥmad bin 'Alî, called Ibn Ḥajar al-'Asqalânî شهاب الدين احمد بن علي الشهير بابن حجر العسقلاني (d. A.H. 852=A.D. 1449). See Lib. Cat. vol. V, part I, No. 159.

Beginning :—

الحمد لله الذي لا معقب لحكمه و لا راد لقضائه الح *

We are told in the preface that a certain Shamsaddîn Muhammad bin Dâniyal (*d.* A.H. 710=A.D. 1310) composed a poem, containing the names of all the Qâdis of Egypt down to his own time, at the instance of Qâdî'l-Qudât Abû 'Abdallâh Muhammad bin Ibrâhîm bin Sa'dallâh (*d.* A.H. 733=A.D. 1333; see Ad-Durar al-Kâminah, vol. ii, fol. 89^b). Subsequently, another scholar composed a continuation of this poem, including the names of the later Qâdis down to the end of the 8th century of the Hijrah. The Qâdis, whose names occur in these two poems, form the subject of the present biographical work, which was composed by the author at the request of his friends and based on the *Akhhâr al-Qudât* of Abû 'Umar al-Kindî (who died about A.H. 360=A.D. 971), and the continuation of that work by Ibn Dûlâq (*d.* A.H. 387=A.D. 997; see Husn al-Muhadarah, fol. 280^a). The author also derived materials from the *Qudât Mîsr* of Ibn al-Muyassîr (see Hâj. Khal., vol. i, p. 189); the *Akhhâr Mîsr* of Qutbaddîn 'Abdalkarîm bin 'Abdannûr al-Halabî (*d.* A.H. 735=A.D. 1335; see Ad-Durar al-Kâminah, vol. i, fol. 300^a); and the *Târikh Mîsr* of Taqiaddîn Ahmad bin 'Alî, known as Ibn al-Maqrîzî (*d.* A.H. 845=A.D. 1442). Regarding the arrangement of the work, our author himself, as he tells us, divided it into several *Tabaqât* on a chronological basis; but from the following note, at the end, it appears that the work was subsequently abridged, corrected and rearranged on an alphabetical basis, by 'Izzaddîn Ahmad bin Ibrâhîm al-Hanbalî (*d.* A.H. 876=A.D. 1471; see As-Suhub al-Wâbilah, fol. 12^b):—

قد كان المصنف اولا صنّفه على الطبقات فاستعاره سيدنا العلامة عزالدين الحنبلي منه و كتب منه لنفسه نسخة و ردها على الحروف مع الاختصار و التّبييد على ما وجد فيه من سبق الفلم و غير ذلك *

The notices begin with the account of Ibrâhîm bin Ishâq al-Qârrî, and end with that of Yûnus bin Muhammad al-Maqdisî, being followed by the usual chapters on those who are known by their *Kunya* and *Laqab*.

For other copies, see Paris, No. 2149; Cairo, vol. v, p. 60; and Âsafiyah, p. 336. See also Brock., vol. ii, p. 70; and Hâj. Khal., vol. iii, p. 473.

The present copy, which is written in fair Naskh, was transcribed at the instance of the founder of the library. Dated, A.H. 1310=A.D. 1893.

A table of contents is prefixed to the work.

No. 804.

foll. 294 ; lines 19 ; size $6\frac{1}{2} \times 5\frac{1}{4}$; $4\frac{1}{3} \times 3\frac{1}{2}$.

بعية العلماء و الرواة

BUĞYAT AL-'ULAMÂ' WA'R-RUWÂT.

Lives of the judges of Egypt, who flourished in the 9th century of the Hijrah, being a continuation of the preceding work.

Author: Shamsaddin Abû'l-Khair Muhammad bin Abdarraḥmân as-Sakḥâwî شمس الدين ابو الخير محمد بن عبد الرحمن السخاوى (d. A.H. 902=A.D. 1497). See Lib. Cat., vol v, part ii, No. 298.

The present copy, which is slightly defective, wanting one or two folios from the preface, opens abruptly thus:—

على الحروف - اعرضت عن ذكر كثير ممن لا يرضونه الخ *

The biographical notices are arranged in alphabetical order, beginning with ابراهيم بن ابراهيم بن محمد بن عبد الله بن سعد القاصى .. and ending with يعقوب بن محمد بن محمد بن محمد بن شمس الدين العيسى احمد بن مخلوف بن عبد السلام.

For other copies, see Paris, No. 2150 ; and Leyden, No. 905. See also Hâj. Khal., vol. ii, p 60 ; and Brock., vol. ii, p. 35

The present copy was transcribed, as stated in the colophon, at the holy mosque of Mecca, within the author's life-time, in A.H. 894=A.D. 1489. To the three marginal notes, on foll. 18^a, 103^b and 131^a, which are written in a different hand, is appended the remark هذا خط المؤلف, meaning that these notes are in the author's hand-writing.

Written in Arabian Naskḥ, with a few marginal notes. The headings are in red. Foll. 180 and 189 are misplaced, and should come after foll. 188 and 179, respectively. Foll. 264^a and 290^a contain short lacunae.

Scribe: على بن احمد بن علي بن عمر بن ابى بكر بن سالم الشهر .
بالشوائطي .

YEMEN.

No. 805.

fol. 233 ; lines 26 ; size $8 \times 5\frac{1}{2}$, 6×4 .

تحفة الزمن في تاريخ سادات اليمن
 TUḤFAT AZ-ZAMÂN FÎ TÂRÎKH
 SÂDÂT AL-YAMAN.

An abridgment of the *As-Sulûk fî Ṭabaqât al-‘Ulamâ’ wa’l-Mulûk* of Muḥammad bin Yûsuf al-Janadî (d. A.H. 732=A.D. 1332), with useful additions, by Badraddîn Abû ‘Abdallâh al-Husain bin ‘Abdarrahmân bin Muhammad al-Hasanî, called Al-Ahdal بدر الدين ابو عبد الله الحسن بن عبد الرحمن بن محمد الحسني الشهير بالاهدل. He was born at Al-Fakhrîyah, A.H. 779=A.D. 1378 ; visited Al-Marâwi‘ah in A.H. 795=A.D. 1393, and Abyât Ḥusain in A.H. 798=A.D. 1396, in pursuit of learning ; and studied under several eminent scholars. Our author visited Mecca no less than five times. He produced several works on various subjects. Besides the present work and those mentioned in Brock., vol. ii, p. 185, the following compositions of his are enumerated by his disciple, ‘Umar Ibn Fahd, in the Al-Mu‘jam (No. 727 above), fol. 76^b :—

اللمعة المقنعة في ذكر العرف المندعة , حواشي على صحيح البخاري ;
 عدة المنسوخ من الحذب ; طبقات الأئمة الأشعرية ; الكفاه في حصين الرواه
 القول المنقصر على الدعاوي الفارعة لحياة ابي العباس الخضر ; مطالب اهل القرية
 ; كتاب الروية ; شرح اسماء الله الحسنى ; الاشارة الوجيزة الى المعاني العزيزة
 القصيدة اللامعة في السلوك ; حواب مسئلة القدر

Our author died at Abyât Ḥusain on Thursday, the 9th of Muḥarram, A.H. 855=A.D. 1451. For his life, see Al-Qabas al-Ḥawî, vol. i, fol. 65^b ; and Al-Mu‘jam by Ibn Fahd, fol. 76^b.

Beginning :—

الحمد لله المتوحد بالعظمة و الكبرياء و اني لما وفقت على
 تاريخ القاضي العلامة ابي عبد الله محمد بن يوسف بن يعقوب بن جبريل
 المعروف بالمهاء الجندي نسبة الى الجند المعشار المعروف تغمده الله

برحمته الذى فصد به بيان تواريخ علماء اليمن و فضلائها فصدت الى
انتخابه تسهيلا على طلابه مع ما اضمه اليه ان شاء الله تعالى من زيادات
مستحسنات و سميته تحفة الرمن فى تاريخ سادات اليمن الن *

Contents :—

1. Life of the Prophet, fol. 4^a.
2. Those learned companions of the Prophet who visited Yemen, fol. 8^b
- 3 The followers of the companions of the Prophet and other early scholars and holy men, who lived in various parts of Yemen, fol. 13^b.
4. Short notices of Imâm Abû Hanifah, Imâm Mâlik and the authors of the six canonical books of Ḥadîs, fol 27^a
5. Those eminent men who visited or went to live in Yemen about the beginning of the third century of the Hijrah, with a short account of Imâm Shâfi'î, whose doctrines of jurisprudence were first published in Yemen, fol. 30^a.
6. A meagre chronological account of the governors of Yemen, from the Prophet's time down to the reign of 'Abbâsid Caliph Al-Mu'tadid (A H. 279-289=A.D. 892-902), fol 36^b
7. The Qarâmtah, an off-shoot of the Shî'ah sect, who came into existence in Yemen about the end of the third century of the Hijrah, fol. 47^b
8. Biographical notices of learned and holy men of Yemen, from the beginning of the fourth century of the Hijrah down to the author's time, arranged geographically, fol. 53^b.

The present copy is incomplete at the end, and breaks off with the words :—

و من علماء صعدة فى آخر المائة الثامنة و اول التسعة جماعة

من *

A fragment, which apparently contains the last portion of the work, is described in Br. Mus. Suppl., No. 670. See also Brock., vol. ii, p. 184; and Hâj. Khal., vol. ii, p. 227.

Written in ordinary Naskh, with occasional notes and emendations in the margins. Not dated. Probably 18th century.

A table of contents is prefixed to the work.

TURKEY.

No. 806.

foll. 130 ; lines 19 , size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$

العقد المنظوم في ذكر افاضل الروم

AL-'IQD AL-MANẒŪM FĪ DIKR
AFÂDIL AR-RŪM.

A work containing biographical notices of learned men who lived under the Ottoman Sultāns, from the time of Sulaimān I (A.H. 926-974=A.D. 1520-1566) down to the 10th year of the reign of Murād III (A.H. 982-1003=A.D. 1574-1595).

Author: 'Alī Āfindī bin Bālī bin Muhammad Bek, called Chamnaq على أفندي بن بالى بن محمد بك المعروف بچمنق. He died in A.H. 992=A.D. 1584. See Brock., vol. ii, p. 426.

Beginning:—

يا من فذكر الآجال و جعل لها مددا النخ *

We learn from Hāj. K̲hal., vol. iv, p. 66, that the present work is a continuation of the *Ash-Shaqâ'iq an-Nu'mânîyah* of Tâshkubrîzâdah (d. A.H. 968=A.D. 1560). Both works have been printed at Cairo, A.H. 1299-1310, along with the text of *Wafayât al-A'yân* by Ibn K̲hallikân, in the margin of which they are printed.

Copies: Berlin, Nos. 9883-4; Ref., No. 135; Paris, No. 2163, Br. Mus., No. 960; Wien, No. 1183; Cairo, vol. v, p. 89; Râmpûr, p. 641.

Written in fair Naskh, with the headings in red. Dated, Tuesday, the 22nd Muḥarram, A.H. 1039=A.D. 1629.

Scribe: فضل بن على بن احمد بن محمد جمال الدين.

A fly-leaf at the beginning contains the seal and signature of one Mirzâ Muḥammad bin Mu'tamad K̲hân, dated A.H. 1137=A.D. 1724.

ḤADRAMAUT.

No. 807.

foll. 375; lines 17; size $9 \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4$.

المشعر الروي في مناقب بني علوي

AL-MASHRA' AR-RAWÎ FÎ MANÂQIB
BANÎ 'ALAWÎ.

Biographical notices of the descendants of 'Alî, the fourth Caliph, especially of those who settled in the province of Ḥadramaut, complete in three separate volumes.

Author: Jamâladdîn Abû 'Alawî Muhammad bin Abî Bakr bin Aḥmad bin Abî Bakr bin 'Abdallâh ash-Shillî al-Ḥadramî جمال الدين ابوعلوي محمد بن ابي بكر بن احمد بن ابي بكر بن عبد الله الشلي الحضرمي (*d.* A. H. 1093=A. D. 1682), for some account of whom see No. 660 above.

In the preface, the author enumerates the following sources, from which he derived materials for the present work.—

I. الجوهرة الشفاف في كرامات السادة الاشراف, by 'Abdarrahmân bin Muhammad al-Khaṭîb al-Anṣârî (who flourished in the 9th century of the Hījah).

II. الرفعة المشقة في الخوفه الاندقة, by 'Alî bin Abî Bakr bin 'Abdarrahmân as-Saqqâf (*d.* A. H. 895=A. D. 1490; see the present work, vol. iii, fol. 151^a).

III. عزر الدهاء الضوي في مناقب السادة بني علوي, by Muhammad bin 'Alî Bâ 'Alawî (*d.* A. H. 960=A. D. 1553; see An-Nûr as-Sâfir, fol. 127^a).

IV. الدرمان الوا باخبار السادة الاشراف, by 'Umar bin Muḥammad bin Aḥmad Bâ 'Alawî (*d.* A. H. 972=A. D. 1564; see the present work, vol. iii, fol. 228^b).

V. المنهل الصاف, by 'Abdallâh bin 'Abdarrahmân bin Hârûn an-Naḥwî (*d.* A. H. 984=A. D. 1576; see an-Nûr as-Sâfir, fol. 181^b).

VI. العقد النبوي, by Shaiḫ bin 'Abdallâh al-'Aidarûs (*d.* A. H. 919=A. D. 1513; see An-Nûr as-Sâfir, fol. 50^b).

VII. النور السافر, by Shaiḫ 'Abdalqâdir (see No. 659 above).

The whole work is divided into a *Muqaddimah*, two chapters and a *Khâtimah*. The *Muqaddimah* deals chiefly with the excellence

and virtues attaching to blood-relationship with the Prophet. The first chapter contains a genealogical account of the descendants of 'Alī, their dispersion in different places, and an account of the 'Alawīs, who settled in Tarim, a city in the province of Ḥaḍramaut. The second chapter contains biographical notices of the 'Alawīs, arranged in alphabetical order, except that the names beginning with Muhammad have been placed first, as a mark of respect for the Prophet's name. The *Khâtimah* deals with the ceremonies and miraculous circumstances associated with a number of *Khirqah* (or spiritual robes), used in some houses of the 'Alawīs of Ḥaḍramaut.

Vol. I.

Beginning —

الحمد لله الذي يشرح بمعارف العوارف صدور أوليائه *

The present volume ends with the first section of the second chapter, containing notices of those persons whose names were Muhammad.

The colophon runs thus. — انتهت تراجم المحمدين و بدأ بهاؤها بداء. — المصنف رضي الله عنه يذكر العائنين من السادة العلويين على ترتيب حروف الهجاء مبداء بذكر ابراهيم على شرط الكتاب.

A copy of the work is noticed in *Āsafiyah*, p. 342.

Written in bold Naskh. The first fol. is supplied in a later hand. Dated, the 30th *Shawwâl*, A.H. 1265 = A.D. 1848.

Scribe: عبد الرحمن بن عیدروس بن عبد الرحمن بن علي العلوي

No. 808.

fol. 294 ; lines and size same as above.

The Same

Vol. II

Beginning with the notice of علي بن علي بن محمد بن ابراهيم بن عبد القادر بن شيخ بن عبد الله and ending with that of عبد الرحمن بن محمد بن شيخ بن عبد الله العبدروس.

Written in the same hand as the above. Foll. 1-13 are added in a later hand.

Dated, the 7th Rabī' I, A.H. 1265 = A.D. 1848.

The last folio contains a seal of the State Library of Haidarâbad,

with a note by 'Imâd al-Mulk, an official of the Nizâm's Government, in which he states that the present copy was presented to this library in exchange for other works.

No. 809.

foll 260; lines and size same as above.

The Same

Vol III.

Beginning with the account of ¹عبد الله بن أبي بكر بن عبد الرحمن and ending with the *Khâtimah* (fol. 244^a).

Written in the same hand as the above.

Dated, the 14th Rabî' II, A.H. 1265=A.D. 1848.

All three volumes have been collated by one *Shihâbaddin* Muhammad bin 'Abdallâh bin al-Husain al-'Alawî, as stated in the following note at the end:—

بلغ معاينه ذلك الكتاب عددي و انا العبد اضعف عباد الله الاجمعين
محمد بن عبد الله بن الحسين شهاب الدين العلوي سامحه الله *

INDIA.

No. 810.

foll 416; lines 14; size $9\frac{1}{2} \times 6$; $7\frac{1}{4} \times 4$.

سبعة المرجان في آثار هندوستان

SUBĤAT AL-MARJÂN FÎ ÂŞÂR HINDUSTÂN.

A work containing biographical notices of eminent scholars of India, arranged in chronological order.

Author: Mîr Gulâm 'Alî al-Husainî al-Wâsitî al-Bilgarâmî, poetic-

ally called Âzâd المخلص بالكرامى الواسطى الحسينى (d. A.H. 1199=A.D. 1784). See Lib. Cat., vol. iii, No. 423.

Beginning:—

تبارك من جعل السبعة المعلمة حيرة لعيون العلاء الخ *

The entire work is divided into four chapters, as follows:—

- I. On the excellence and eminence of India, fol. 4^b.
- II. Biographies of learned men of India, fol. 36^a.
- III. On Rhetoric, both in Sanskrit and Arabic literature, fol. 174^b.
- IV. On Love, both from the Indian and Arabian points of view, fol. 314^b.

The first and the third chapters really comprise two separate works of the author, entitled *Shammâmat al-'Anbar* and *Tasallîyat al-Fuwâd*, respectively; but he has incorporated them in the present work. The date of composition, A.H. 1177=A.D. 1763, is obtained from the following chronogram:—

تجلو البصرة سبعة المرجان *

Written in Naskh, with the headings in red. On foll. 291^b, 292^b, 293^b and 294^a, short spaces have been left blank for diagrams. Not dated. Apparently, 19th century.

The work has been lithographed in Bombay, A.H. 1303.

No. 811.

fol. 149; lines 17; size $8\frac{1}{2} \times 5$; 6×3 .

The Same.

Another copy of the same work, containing only the first two chapters.

The following colophon suggests that the present is an autograph copy, written by the author, Al-Bilgarâmî, himself —

تمت بعونه تعالى هذه النسخة على يد مؤلفها الفقيه آزاد الحسينى
الواسطى البلكرامى عفى عنه فى الحادى عشر من شوال المكرم سنة
ثمانين و مائة والف *

Written in fair Naskh, with occasional rubrics.

Dated, the 11th Shawwâl, A.H. 1180=A.D. 1767.

COSMOGRAPHY AND GEOGRAPHY.

No. 812.

foll. 113; lines 17; size 11×7; 8×4.

مرامد الاطلاع على اسماء الامكنه والبقاع

MARÂṢID AL-ITṬILÂ, 'ALÂ ASMÂ,
AL-AMKINAH WA'L-BIQÂ'.

An abridgment of Yâqût al-Hamawî's well-known geographical work, entitled *Mu'jam al-Buldân*, made by the author himself.

On the title-page, the work is wrongly ascribed by the Scribe to Abû Bakr Ahmad bin Mûsâ bin Mardawaih, who died in A.H. 478 = A.D. 1085. The real author, Yâqût, mentions on fol. 42^a the name of his patron and intimate friend, Qâdî Jamâladdîn Abû'l-Ḥasan 'Alî bin Yûsuf al-Qiftî (*d.* A.H. 646 = A.D. 1248); and in the following passage, on fol. 76^a, he mentions another work of his, entitled *Al-Mabdâ' wa'l-Ma'âl* (see Hâj. Khal., vol. v, p. 362) —

و قد ذكرت قصة هؤلاء الرديّة في كتاب المبداء و المآل

The same work is again referred to on fol. 94^b, thus —

و قد ذكرتها في كتابي الموسوم بالمبداء و المآل في التاريخ *

Again, the latest date referred to is A.H. 625 = A.D. 1228, long after the death of Abû Bakr, to whom the work has been wrongly ascribed.

For the present abridgment, as well as other abridgments of the *Mu'jam al-Buldân*, see Hâj. Khal., vol. v, p. 623

The present MS. does not contain any preface, and begins at once with an account of Âbah. —

آ به بالباء الموحدة قال ابو سعد قال الكافظ ابو بكر احمد بن موسى

بن مردويه انه فريه من سارة منها جرير بن عبد الحميد آبي سكن الري

السم *

The author, Yâqût, a scholar well-versed in geography, whose full name is Shihâbaddîn Abû 'Abdallâh Yâqût bin 'Abdallâh ar-Rûmî al-Ḥamawî شهاب الدين ابو عبد الله ياقوت بن عبد الله الرومى الحموى.

was born in A.H. 575=A.D. 1179. In his childhood, he was carried off as a captive to Baghdâd, where he was sold to a merchant who, in order to make him a useful hand for his business, sent him to school. There he acquired a considerable knowledge in various branches of learning, and was subsequently employed by his master as a travelling agent, in which capacity he visited numerous distant places. In A.H. 596=A.D. 1199, following a disagreement with his master, he was given his freedom. Beginning as a copyist, he soon became a great dealer in books. In A.H. 613=A.D. 1216, he went to Khurâsân, and stayed for some years at Marw, where he wrote his famous geographical dictionary, *Mu'jam al-Buldân* (which has been edited and published by F. Wustenfeld, in six vols., Leipzig, A.D. 1866-73). In A.H. 616=A.D. 1219, he joined the army of 'Alâ'addîn Muḥammad, the King of Khwarizm (A.H. 596-617=A.D. 1199-1220); but, on the defeat of this army by the invading Tartars, he fled to Aleppo, where he arrived in a miserable condition, and settled permanently. He wrote several valuable works, and died on the 20th Ramaḍân, A.H. 626=A.D. 1229. See *Mir'ât al-Janân*, fol. 390^b; *Ibn Khallikân* (De Slane's translation), vol. iv, p. 9, *Dustûr al-I'âm*, fol. 154^b; and *Iktifâ' al-Qunû'*, p. 56.

For other copies, see Paris, No. 2232, Goth., No. 1506; Yekî Jâmi', No. 2338, and Cairo, vol. v, p. 146.

An abridgment of the *Mu'jam al-Buldân* by Safiaddin 'Abdal-mu'min bin 'Abdalḥaqq (*d.* A.H. 739=A.D. 1338), with the title *مرآة الاطلاع على اسماء الامكنة والبقاع*, has been edited and published by Juynboll, Leyden, A.D. 1850-64.

A modern copy; and incorrect. Written in fair Naskh, within double red and blue ruled borders.

Not dated. Apparently, about the end of the 19th century.

No. 813.

fol. 147; lines 13; size $9 \times 5\frac{1}{2}$, 7×4 .

The Same.

Another copy of the preceding work. It has also no preface, and is identical with the copy noticed above.

A modern copy. Written in fair Naskh, with the headings in red. Foll. 120^b and 121^a are blank.

Not dated. Apparently about the end of the 19th century.

No. 814.

foll. 346; lines 15; size 15 × 10; 12½ × 6.

آثار البلاد و اخبار العباد

ÂŞÂR AL-BILÂD WA AKHBÂR
AL-'IBÂD.

A fragment of the geography of Zakariyâ bin Muḥammad bin Maḥmūd al-Qazwīnī زكريا بن محمد بن محمود القزويني, described in Berlin, No. 6043, under the title, '*Ajâ'ib al-Buldân*.

The author, who traced his descent from the Prophet's companion 'Anas bin Mâlik, was born at Qazwīn in A.H. 600=A.D. 1203. He held the post of Qâdî, at Wâsiṭ and at Ḥillah, under the last 'Abbâsid Caliph, Al-Musta'ṣim-billâh (A.H. 640-656=A.D. 1242-1258), and died in A.H. 682=A.D. 1283. See Brock., vol. i, p. 481.

The work is divided into four *Muqaddimah* and seven *Iqlim* (climates); but the present fragment contains only the first four *Iqlim*. It begins abruptly with the following words:—

..... من الجنوب الى الشمال عرضا وانها مختلفة الطول و العرض
الاقليم الاول فان طوله من المشرق الى المغرب نحو آلاف فرسخ النح •

The *Iqlims* are as follows:—

- | | |
|-----------------------------|------------------------|
| I. Fol. 1 ^b . | الاقليم الاول لرحل |
| II. Fol. 42 ^b . | الاقليم الثاني للمشنري |
| III. Fol. 85 ^b . | الاقليم الثالث للمريخ |
| IV. Fol. 184 ^a . | الاقليم الرابع للشمس |

The fourth *Iqlim* breaks off in the middle of the account of Hamadân.

For other copies, see Br. Mus., pp. 441^a, 737^b; Br. Mus. Suppl., No. 697; Goth., No. 1526; Paris, Nos. 2235-38; Yekî Jâmi', No. 2334; Cairo, vol. v, p. 2; and Waliaddin, No. 2334. See also Hâj. Khal., vol. iv, p. 186.

The work has been edited and published by F. Wüstenfeld, in two vols., Göttingen, A.D. 1848.

Written in fair bold Naskḥ, with the headings in red. The correct order of the folios, after fol. 337, should be thus:—341, 339-340, 342, 345-346, 338, 343-344. Not dated. Apparently 16th century.

No. 815.

foll. 157; lines 21; size 10×7 , $7 \times 4\frac{1}{2}$.

عجائب المخلوقات و غرائب الموجودات
 'AJÂ'IB AL-MAKHLÛQÂT WA
 ĠARÂ'IB AL-MAWJÛDÂT.

The second *Maqâlah* of the '*Ajâ'ib al-Makhlûqât*, or Wonders of Creation, by the author of the preceding work.

According to Hâj. Khal., vol. iv, p. 188, the work is divided into four *Muqaddimah* and two *Maqâlah*. The present copy, which contains only the second *Maqâlah*, dealing chiefly with natural history, begins with the following prefatory note:—

الحمد لله الذي خلق موسى و الذي قدر فهدى اما بعد
 وفد اردنا ان نذكر بعض عجائب ما دون ملك القمر من كرة الايترو عجيب
 آثارها و كرة الهواء و سكبها و امطارها و كرة الماء و حيوانها و سكارها و كرة
 الارض و جبالها و انهارها و فوائد معادها و خواص نباتها و اشجارها *

The contents of this *Maqâlah* fully agree with those of the copy noticed in Berlin, No. 6161.

For other copies, see Br. Mus. Suppl., Nos. 698, 699; Rosen, Institut, No. 64; India Office, Nos. 723-25; Goth. Nos. 1503-8; Paris, Nos. 2173-80; Cairo, vol. v, p. 85, Kopr., No. 201, Nûr 'Uṣmâniyah, Nos. 3024-27; and Ayâ Şûfiyah, No. 2938.

The work has been edited and published by F. Wustenfeld, Gottingen, A.D. 1848, and a portion of it has been translated into German by Dr. Ethè, Leipzig, A.D. 1868. The text has been printed in Cairo, A.H. 1309, on the margins of Ad-Damiri's *Hayât al-Haiwân*.

A Persian translation of the work was lithographed in Teheran, A.H. 1264; and another edition of the same version was printed in Lucknow, A.H. 1283. See Brock., vol. i, p. 481, and Iktifâ' al-Qunû', p. 53.

Written in fair Naskh, with the headings in dark red. Slightly water-stained, and worm-eaten.

Dated, Friday, the 22nd Ramaḍân, A.H. 995=A.D. 1587.

Scribe: حسين بن عيسى البهراني.

The title-page contains several seals and '*Arḍdidah*, two of which are of great importance, viz., one of Mahâbat Khân Shâhjahânî

(*d.* A.H. 1085=A.D. 1674), and the other of 'Abdarrashîd Dailami (*d.* A.H. 1085=A.D. 1674), the celebrated calligrapher of Shâh Jahân's court

No. 816.

fol. 113; lines 25, size 10×7 ; $7\frac{1}{2} \times 5$.

خریفة العجائب و فريدة العرائب

**KHARÎDAT AL-'AJÂ'IB WA FARÎDAT
AL-ĠARÂ'IB.**

A cosmographical work by Zainaddîn Abû Ḥafs 'Umar bin al-Muẓaffar bin 'Umar bin Muḥammad bin Abî'l-Fawâris bin 'Alî al-Ma'arrî al-Ḥalabî, better known as Ibn al-Wardî *عمر بن حفص بن المظفر بن عمر بن ابی الفوارس بن علی المعری العلوی المعروف بابن الوردی*. An eminent grammarian and an elegant writer, as well as a good historian and a jurist of Aleppo. He was born at Ma'arrat an-Nu'mân in A.H. 668=A.D. 1269; studied under Qâdî'l-Quḍât Sharafaddîn Abû'l-Qâsim Hibatallâh bin Najmaddîn al-Bârîzî (*d.* A.H. 738=A.D. 1338; see *Ad-Durar al-Kâminah*, vol. ii, fol. 318^b), and held the post of Qâdî at Aleppo and other places. He subsequently resigned his position as Qâdî; and devoting himself entirely to the cause of learning, produced a large number of books. He was also a good poet. As-Subkî, in his *Ṭabaqât al-Kubrâ*, vol. vii, fol. 294^a, remarks that the verses of Ibn al-Wardî are more precious than jewels and sweeter than sugar. Ibn Ḥajar al-'Asqalânî, in his *Ad-Durar al-Kâminah*, vol. ii, fol. 60^b, says that he was in possession of a very fine copy of the *Diwân* of Ibn al-Wardî. He died at Aleppo in A.H. 749=A.D. 1348. See *Ad-Durar al-Kâminah*, vol. ii, fol. 59^b; *Buġyat al-Wu'ât*, fol. 293^b; *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 294^a; *Ṭabaqât* by Ibn Qâdî *Shuḥbah*, fol. 142^a; *Muntakhab as-Sulûk*, fol. 41^b; *Tâj at-Ṭabaqât*, vol. viii, fol. 153^a; *Dustûr al-I'lâm*, fol. 154^a; and Brock., vol. ii, p. 140.

Beginning:—

* الحمد لله غافر الذنب قابل التوب شديد العقاب اليه

We are told in the preface that, in compiling the present work, the author consulted the following authorities, viz., the *Murûj ad-Dahab* of Al-Mas'ûdî (*d.* A.H. 346=A.D. 957); the *Sharḥ at-Taḍkirah* of Naṣîraddîn at-Ṭusî (*d.* A.H. 672=A.D. 1273); the *Taqwîm al-Bilâd* of Al-Balkhî (*d.* A.H. 340=A.D. 951); *Al-Masâlik wal Mamâlik* of Al-

Marâkashî (see Hâj. Khal., vol. v, p. 511); the '*Ajâ'ib al-Makhlûgât*' of Ibn al-Aṣīr al-Jazarī (*d.* A.H. 630=A.D. 1232); the '*Kitâb al-Ibtidâ'*' (probably, *Al-Bidâ' wa't-Târikh* of Al-Balkhî; see Hâj. Khal., vol. ii, p. 23): and the Arabic translation of the geography of Ptolemy (see *ib.*, p. 602).

For the contents of the work, see Berlin, No. 6046 For other copies, see Goth., Nos. 1514-17; Paris, Nos. 2188-2206; Alger, No. 1533; Br. Mus., p. 611^a; Br. Mus. Suppl., No. 701; Cairo, vol. v, p. 46; Ayâ Sûfiyah, No. 2611; Ḥamîdiyyah, No. 937; Nûr 'Uṣmâniyah, No. 3020; Aṣafiyyah, p. 584; India Office, No. 726; and München, No. 461. See also Hâj. Khal., vol. iii, p. 132.

The work has been edited and published, with a Latin translation, by Hylander, Lund, A.D. 1823 The text has been again edited and published by Tornberg, under the title, *Fragmentum libri Margarita mirabilium*, etc., Upsala, A.D. 1835-39. It has been repeatedly printed and lithographed in Cairo, A.H. 1276, 1280, 1289, 1298, 1302, 1303 and 1309.

The present copy contains the following appendices —

I. فلاة [الدر] المثور فى ذكر العب والنشور, a poem on the day of resurrection, by 'Abdal'aziz bin Aḥmad ad-Dirînî (*d.* A.H. 694=A.D. 1295; see Ibn Qāḍī Shuhbah, fol. 101^a), fol. 106^b.

Beginning —

الله اعلم مما جال في الفكر
وحكمه في البرايا حكم مقتدر

II. جدول فيه حساب الغالب والمغلوب, a table intended for taking omens and foretelling success or defeat, fol. 109^a.

III. فصل فى موضوع الشطرنج وما فيه من الحكم, a poem by Muḥammad bin Ṣâlih Ibn al-Habbâriyah (*d.* A.H. 504=A.D. 1110; see Ibn Khallikân, vol. iii, p. 150), on the game of chess, fol. 109^b.

Beginning —

الشاة لا يحضر عند الشاة
لا نأمن من اعظم الدواهي

IV. لاميه ابن الوردى, a poem by Ibn al-Wardî, the author of the *Khariḍat al-'Ajâ'ib*, fol. 111^a

Beginning —

اعتزل ذكر الاعابي والغزل
وقل الفضل وجانب من هزل

V. A poem by one Muḥammad al-Mahdī, addressed to the jurists of Constantinople, inviting their opinion on a matter relating to his wife's claim to certain property, as a note prefixed to the poem explains, fol. 112^b.

Beginning —

ارجوا العيـاـت بـنـاصـر الـسـلام
و مـرّـيـدـيـه بالـسـن الـا قـلام

Written in Magribī Naskḥ, with the headings usually in red, and some in light green. A map of the world occupies foll. 3^b and 4^a. A sketch of the Ka'bah is given on fol. 31^a.

Foll. 91–100 are wrongly placed after fol. 110 Fol 3^a is blank

Dated, the 9th Rabī'ī, A.H. 1192 = A.D. 1778.

Scribe: محمد بن عبد الرحمن بن الطاهر.

No. 817.

fol. 139, lines 21; size $8 \times 5\frac{1}{2}$, $6 \times 4\frac{1}{2}$

The Same

Another copy of the preceding work.

It has the same appendices as the copy noticed above, with the exception of the two last.

Written in Naskḥ, with the headings in red.

Not dated. Probably, about the end of the 18th century.

Scribe: احمد المصطفى الشافعي الازهرى.

No. 818.

fol. 110; lines 29; size $11\frac{1}{2} \times 8$; 9×6 .

The Same.

Another copy of the same work.

It has only one appendix, viz., the first

Written in Magribī Naskḥ, with the headings in red. Fol. 107^b contains a blank space; but there is no break in the context.

Dated, A.H. 1244 = A.D. 1828.

TOPOGRAPHY.

No. 819.

foll. 84; lines 21-23; size 8×6; 7×4.

نزهة الأنام في محاسن الشام

NUZHAT AL ANÂM FÎ MAḤÂSIN
ASH-SHÂM.

A work giving a topographical account of Damascus. with a description of the beauties of the place and copious poetical quotations

The title as given above is that contained in the preface, fol. 2^a. The author does not reveal his proper name; but, in quoting his own verses on foll. 37^b and 52^b, he refers to himself by his *Nisbah*, Al-Badrî (قال مؤلفه الدرري). In Hâj. Khal., vol. vi, p. 323, where the present work is mentioned, the author's name is given as Abû'l-Baqâ' 'Abdallâh bin Muḥammad al-Badrî al-Miṣrî ad-Dimashqî ash-Shâfi'î ابو البقاء عدد الله بن محمد الدرري المصري الدمشقي الشافعي. Elsewhere, however, viz. in vol. iii, pp. 339 and 605 and vol. iv, p. 311, Hâj. Khal., calls the author Taqîaddîn al-Badrî ad-Dimashqî ash-Shâfi'î when referring to three other works of his, viz., راحة الأرواح في العيشة (composed in Cairo, A.H. 869 = A.D. 1464; see Paris, No. 3544); عرة الصلاح في وصف وحوه الملاح; سكر مصر في ذوق اهل العصر (composed in A.H. 871 = A.D. 1466; see Br. Mus., No. 1423). In a copy of the present work, noticed in Cairo, vol. v, p. 165, the author's name is given as follows:—Taqîaddîn Abû's-Ṣidq Abû Bakr Ibn Muḥammad, known as 'Abdallâh al-Badrî. In a copy of another work of the author's, الصنائع الدرية في من نزهة و ناب من البرية, noticed in Berlin, No. 8826, his name is given as Abû't-Tuqâ Abû Bakr bin 'Abdallâh al-Badrî. The name of the author in this form is also found on the title-page of a copy of the present work, noticed in Br. Mus. Suppl., No. 705. With regard to the date of the author's works, we note that an original draft of one of his works, المطالع البدرية في المنازل القمرية, which is noticed in Bodl., vol. ii, No. 300, is dated A.H. 880 = A.D. 1475; while, in the present work the author refers, on fol. 21^a, to Qâ'itbâi (A.H. 873-901 = A.D. 1468-1495) as the reigning Sultân.

The MS. is slightly defective at the beginning. It opens abruptly thus with the following words of the preface:—

موطننا لعبادة الاولياء و اشهد ان لا اله الا الله وحده لا شريك له شهادة
 عدد تقى و بعد فعدسألتنى ايها الاخ الامجد والعبيب
 الاسعد العاشق فى محاسن السام على السماع الخ •

Contents —

1. A collection of traditions on the various excellencies of Damascus, fol. 2^a.
2. The foundation of the city, and its early historical glories, fol. 4^a.
3. Its conquest by the companions of the Prophet, fol. 7^b.
4. The foundation of the Umawî Mosque of Damascus and a sketch of its history, fol. 9^a.
5. A description of the fort of Damascus, fol. 16^b
6. A description of the central part of the city, situated between two canals, fol. 18^b.
7. A description of different pleasant spots, magnificent palaces, mosques and Madrasahs, fol. 19^b
8. A full description of the various kinds of flowers, fruits, vegetables and other local agricultural products, fol. 28^b
9. An account of the fine cloth-weaving industry of world-wide fame, fol. 79^b
10. An account of the tombs of celebrated and holy men buried in Damascus, fol. 82^b.

For other copies of the work, see Cairo, vol. v, p. 165, Br. Mus. Suppl., No. 705; Nûr 'Uṣmâniyah, No. 3448; and Ayâ Şûfiyah, No. 2501. See also Brock, vol. ii, p. 132.

Written in fair Naskh, with rubrics

Foll. 1-23 and 71-84 are supplied in a later hand

Not dated. Probably, 17th century

The following note, signed "G. C. R.," is found on a fly-leaf at the beginning —

"Nozhetu'l-enâm fi Mah'âsinu'l-meshâmm [sic], on the excellencies of Damascus."

